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The Marrow of the Church.

THE
DOCTRINES
OF *Sam. Miller.*
ORIGINAL SIN,
JUSTIFICATION BY FAITH,

AND
THE HOLY SPIRIT,
Fairly Stated, and Clearly Demonstrated,

FROM THE
HOMILIES, ARTICLES, and LITURGIES
OF THE CHURCH OF ENGLAND.

*Confirmed by Apposite Texts of Scripture. With proper
Reflections, Inferences and Instructions, annexed to each
Head.*

Being the Substance of several DISCOURSES preached in
CAMBRIDGE.

BY WILLIAM HAMMOND, A. B.

Late of St. John's College, in Cambridge.

The FOURTH EDITION, Corrected.

Speak thou the Things which become sound Doctrine. Tit. ii. 1.

BIRMINGHAM:

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To the R E A D E R.

THE Editor of the *Marrow of the Church*, knowing how precious to the Christian Reader are all Mr. *Bunyan's* Works, and how scarce many of them are, purposes to publish the following in Weekly Numbers, that Persons of all Situations and Circumstances may not lose the Comfort to be had from reading them, viz.

1. Law and Grace
2. Water of Life
3. Bunyan's last Sermon
4. Advocateship of Christ
5. Christ a Complete Saviour
6. Gospel Truths opened
7. Vindication of Gospel Truths
8. On the Law and a Christian.

These are the most simple, instructive, and best approved Works of that great and good Man of God, Mr. *John Bunyan*.

THREE DISCOURSES

ON

INTERESTING SUBJECTS,

INTENDED BY WAY OF

SUPPLEMENT

TO

The MARROW of the CHURCH.

BY WILLIAM HAMMOND, A. B.

Late of St. John's College, in Cambridge.

* * The great Scarcity, as well as extreme Importance, from the very interesting Nature of their Subjects, of the following Discourses, induced the Editor of the *Marrow of the Church*, to solicit the Favour of two pious and worthy Divines, in whose Hands they were, to oblige him with them, in order to their Publication.

E X T R A C T S, &c.

It is hoped that the following Extracts from the Author's Preface to his Hymn Book, will be found to the comfort and edification of the Church and Children of God.

AS the Apostle saith, *All Men [have not Faith, 2 Theff. iii. 2. so neither have all that have Faith, a full Assurance of Faith. What then? Shall we say, because they have not a full Assurance of Faith, they have no Faith at all? God forbid. This would indeed be condemning the Generation of God's Weak Children: And I wish those who embrace such an Opinion would consult the Scriptures; for if Men neglect or forsake those infallible Writings, 'tis no wonder they run into Error and Extravagance. The Apostle Paul, in his Epistle to the Ephesians, tells us, that to every one of us is given Grace, according to the Measure of the gift of CHRIST;* and in his Epistle to the*

* Eph. iv. 7.

Romans he saith, *GOD hath dealt to every Man the Measure of Faith*;* which shews, that there are different Measures or Degrees of Faith. Accordingly we find our Saviour making mention of those who have *little Faith*, Matt. vi. 30. viii. 26. xvi. 8. and of *great Faith*, Matt. viii. 10. xv. 28. Luke vii. 9. And the Apostle before-mentioned, speaks of a Soul *weak in Faith*, Rom. xiv. 1. and ch. iv. ver. 19. speaking of *Abraham*, the Father of the Faithful, he saith, he was *not weak in Faith*; and then again, ver. 20. he *was strong in Faith*; and ver. 21. he was *fully persuaded*; which full Persuasion is equivalent to the *full Assurance*, mentioned Heb. x. 22. All this informs us that some Believers have a little Faith, others have a great Faith; some have a weak Faith, others a strong Faith. And I see not how any can possibly deny this, without at the same Time denying the Holy Scriptures. And we may commonly take Notice, that those who deny this Doctrine, make either their own present Inward Sensations, or else the Principles which they have imbib'd from others, the Rule and Standard of their Judgment, instead of the Scriptures of God. What I find deliver'd in the Word of God I must believe; and I am obliged to speak and write accordingly, whether it please or displease Men. I do not write to please a Party; If I did, I should not speak my Mind so freely. I know some abuse the Doctrine I have been speaking of, and from hence take Occasion to nurture themselves in Sloth, Indolence, Lukewarmness, Worldly-Mindedness,

ness, Weak Faith, yea, perhaps, ('tis to be fear'd) too often in no Faith at all; for if Persons have true Faith, they will continually cry for the Increase of Faith, *Luke xvii. 5.* but if they habitually indulge themselves in Doubts, Unbelief, and Despondencies, and seek for no Increase of Faith, this is one probable Evidence they have no Faith at all. But what is the Consequence? Shall Christians reject a Scriptural Truth, because Infidels abuse it? Or because Carnal Professors run into one extreme, shall we, to avoid that, run into another? Yea rather, let our Moderation be known unto all Men. Scriptural *Wisdom is profitable to direct*, *Eccl. x. 10.*

As some deny that there is any Faith without a Full Assurance, so others deny that there is any such Thing as a Full Assurance of Faith; so contrary do Men go to God's Word, and so do they run a Tilt at each other. To talk of being assur'd of the Forgiveness of our Sins, and to say we are sure of going to Heaven, is, in some Men's Esteem, the highest Arrogance and Presumption. The *Papists* generally reject this Doctrine, and assert, that none can be sure of their Sins being pardoned, and of obtaining Eternal Glory, unless by some special and extraordinary Revelation, such as is not the common Privilege of all Christians, but vouch-

* *Rom. xii. 3.*

fafed only to fome peculiar Favourites of Heaven: and many, who are not of the *Roman* Communion, yet fall into their Opinion, in this particular Point. Let us then hear what our establish'd Church fays upon this Head, for ſhe is excellently Sound in all the Doctrines of Grace; altho' 'tis too true alas! that many of thofe, who at prefent are called her Preachers and Minifters, attempt to fully her Beauty, and eclipse her Glory. In the 6th of the *Lambeth* Articles, ſhe declares her Judgment in thefe exprefs Words: "A Man who is a True Believer, " that is, endu'd with Juftifying Faith, is SURE, " with a FULL ASSURANCE of FAITH, of the " Forgiveness of his Sins, and of Eternal Sal- " vation by Chrift." Here you fee the FULL ASSURANCE of FAITH is asserted in the ftrongest Terms poffible. Are you then of the establish'd Church? Why then do you not receive the Doctrine which ſhe professedly maintains? Or why ſhould you ſtop ſhort of this Assurance, which is the common Priviledge of juftified Perfons?

But you perhaps will fay, "I don't mind " any Church, nor any Man." Well then, do you regard the Holy Scriptures? If you will not believe Man, will you believe God? Are you willing to ſtand or fall by the Determination of the Sacred Writings? Then hear what the Word of God fays, Col. ii. 2. *That their Hearts might be comforted, being knit together in Love, and unto all Riches of the Full Assurance of Underſtanding.*—And Heb. vi. 11. *And we*
deſire

desire that every one of you do shew the same Diligence to the Full Assurance of Hope unto the End. And again, ch. x. ver. 22. *Let us draw near with a true Heart, in Full Assurance of Faith.* And as this Privilege of Assurance is so plainly set forth in Holy Scripture, so the Saints both of the Old Testament,* and also of the New, were possess'd of it. So *David*, Psal. xxxi. 14. *I said, thou art my GOD.* He does not say, *I said, thou art God*, in a general indefinite Way, but *thou art my God*, which denotes the Full Persuasion he had of his Interest in the Divine Favour: this the Psalmist declares to the Lord himself, Psal. xvi. 2. *O my Soul, thou hast said unto the LORD, thou art my LORD.* Of this Faith was *Job* a blessed instance, as we learn from Job xix. 25. *I know that my Redeemer liveth.* And in short, *Abel, Enoch, Noah, Abraham, Moses*, and all the Believers mentioned in the Eleventh Chapter to the *Hebrews*, had this Assurance; the Apostle *Thomas* had this Assurance, *John* xx. 38. and so had all the Apostles, as they themselves declare, *John* vi. 69. *We believe and are sure that thou art that CHRIST.* And the Apostle *Peter* exhorts all Christians in general, to *make their Calling and Election sure*, 2 *Pet.* i. 10. but how could this be, if there was no such thing as Assurance?

The Martyrs both of antienter and later

* Compare *Heb.* iv. 2. with *Cant.* ii. 16. and 2 *Cor.* v. 1.

How could they have endur'd Racks and Stakes, Fire and Sword, and have clapp'd their Hands in the midst of the Flames? Do you think they could have so undauntedly encounter'd Death, if they had not been sure of entering into Eternal Life? I only ask you yourself, Reader, are you not afraid of Death? And yet you must own you should not be afraid to die, if you was sure of going to Heaven. You see then that this Assurance of Faith gives us Victory over Death; and 'tis for want of this Assurance that you are so fearful of Death; and you always will be afraid of Death, till you have this Full Assurance of God's Love to you. I only ask you, should you be willing to burn at a Stake for Christ, unless you was fully persuaded and absolutely assur'd that he loved you? Therefore, let the Indigence and Infelicity of your present Condition, convince you of the Necessity and Happiness of this strong Confidence in God, this Fulness of Faith in Christ. Never rest short of it; look to Christ, and he will give it you: Doubting is no part of Religion; (altho' some People seem to make it of the Essence of their Religion to doubt) 'tis the want of Religion that makes People doubt. *He that doubteth is damned*, saith the Apostle: and *he that believeth not GOD, hath made him a Liar*, saith the Evangelist: and *he that believeth not is condemned already*, saith our Saviour. If therefore you have not this Belief in Christ, you
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are in a State of Condemnation. And be not satisfied with a small Degree of Faith, but press forward after a Full Assurance. How many People deceive themselves, and under the pretence of Little Faith, have no Faith at all? For a *Little Faith* is in Comparison *no Faith*, Mark iv. 40. And how many, under the Colour of Weak Believers, are found Infidels in the Sight of God? Therefore wait upon God for an undoubted Evidence of his Love to you, call upon the Lord Jesus to give you his witnessing Spirit *to bear Witness with your Spirit, that you are a Child of GOD,** then you will be rooted, settled, and established in Christ, then you will be quiet, easy and comfortable in your Soul, and never till then. For this Reason it is, I have so frequently insisted upon this Doctrine, and so earnestly inculcated it in these Hymns; because I know when Souls experience the Truth, Life, Power and Efficacy of it, they are indeed truly happy; they then fear not Death, they fear not the World, they fear not Men, they fear not Devils; they fear nothing. The love of Jesus shed abroad in their Hearts comforts them under all Tribulations, carries them thro' all Temptations, and gives them Victory over all Enemies.

As the Lord Jesus is made unto us of God, Wisdom and Righteousness, so he is also made

* Rom. viii. 16.

our *Sanctification*, Cor. i. 30. Christ in himself is infinitely Holy, and admits of no Degrees, more or less. So that our Sanctification, consider'd as subsisting in Christ, or as Christ is made to us of God Sanctification, is Perfect and Instantaneous; so that the Moment we believe in Christ, and possess him by Faith for our Justification, that Moment we possess a Perfect and Compleat Sanctification in him. Yet our Lord saith, John xvii. 19. *For their Sakes I sanctify myself, that they also might be sanctified.* Not only is our Saviour sanctified, but we also must be sanctified; and we are sanctified in him and by him: For *if the First Fruit be holy, so also is the whole Heap, and if the Root be holy, so also are the Branches*, Rom. xi. 16. And if the Head is holy, so are all the Members.

The Author of our Sanctification is God, yea, even the whole sacred Trinity. Therefore sometimes we find this ascribed to God the Father, thus Exod. xxxi. 13. *I am the LORD that doth sanctify you*; and Jude, ver. 1. Christians are said to be *sanctified by God the Father*. In other Places of Scripture our Sanctification is attributed to God the Son; so Eph. v. 25; 26. *CHRIST loved the Church and gave himself for it, that he might sanctify and cleanse it with the washing of Water by the Word.* And again, Heb. ii. 11. *For both he that sanctifieth, and they who are sanctified are all one.*—Now who are they that are sanctified, but Persons sanctified? So that here we hear of personal Holiness or Sancti-

Sanctification, as also in *John xvii. 19* *1 Thess. v. 23.* *Heb. xiii. 12.* *Acts xxvi. 18.* This is wrought in us by the Holy Ghost; so saith the Apostle, *Rom. xv. 16. That the offering up of the Gentiles might be acceptable, being sanctified by the HOLY GHOST;* and *1 Cor. vi. 11. Ye are washed, ye are sanctified, ye are justified in the Name of the LORD JESUS, and by the SPIRIT of our GOD.* So that you see God the Father, the Lord Jesus, and the Holy Ghost, are all concerned in our Sanctification.

We may observe further, the Blood of Christ is sometimes mentioned as the Cause of our Sanctification; thus *Heb. xiii. 12. Wherefore Jesus also, that he might sanctify the People with his own Blood, suffer'd without the Gate;* and *ch. x. ver. 29. and hath counted the Blood of the Covenant wherewith he was sanctified.* We are all by Nature Unholy and Unsanctified, but we are sanctified by the Blood of Christ. That very Blood which Christ shed without the Gates of *Jerusalem* is the Ground and Foundation of our Sanctification. The Greek Preposition signifies Causality, and shews plainly that the Blood of Christ is the meritorious Cause of our Sanctification. It is therefore called *Precious Blood*, *1 Pet. i. 19. for unto you which believe he is Precious,* *1 Pet. ii. 7.* If Christ had not shed his Blood for us, we must have continu'd Unholy and Unsanctified for ever. But now when we see ourselves Unsanctified, we look to the Blood of Christ, and by Faith apply it to our own Hearts. *The Blood of CHRIST cleanseth us from*

from all Sin: herein and hereby we are sanctified. We see in Christ all the Sanctification we want, and by Faith we possess it, and appropriate it to ourselves; and so we stand perfectly Holy and perfectly Sanctified, before the Face of our Heavenly Father.

Every Believer in Christ is sanctified; therefore the Apostle stiles the Christians at *Corinth*, *them that are sanctified in CHRIST JESUS*, 1 Cor. i. 2. In Christ dwells all Fulness. And all our Sanctification is in him and from him. Hence our Lord calls himself *the Fountain of living Waters*, Jer. ii. 13. xvii. 13. Christ is a Fountain of Grace and Holiness; and as Water from a Fountain supplies or fills all the Streams, so Holiness or Sanctification flows from Christ, and fills the Hearts of all his People.

The Means whereby we are sanctified is Faith, therefore are the Disciples of Jesus said to be *sanctified by Faith that is in him*, Acts xxvi. 18. Faith is the Eye of the Soul, whereby she looks to Christ: and as the Eye receives Light into it by looking at the Sun, so does the Soul receive Holiness or Sanctification by looking to Jesus Christ by Faith. And as the Sun of the World is always equally bright in himself, so is Christ the Sun of Righteousness, always equally glorious in himself; but Souls have greater or less Degrees of Light, according as they look nearer to or farther from him. Hence, therefore, as Persons increase in Faith, they also increase

crease in Holiness: so saith the Psalmist, Psal. lxxxiv. 7. *They go from Strength to Strength—* And Solomon affirms the same Thing, Prov. iv. 18. *The Path of the Just is as the shining Light, that shineth more and more unto the perfect Day:* and the Apostle Paul says, *the Inward Man is renewed Day by Day*, 2 Cor. iv. 16. The Expression Day by Day seems to denote a gradual Renewal or Renovation of the Heart, and so acquaints us that our Sanctification, as consider'd wrought in us, or manifested to us by the Holy Spirit, is Progressive, and proceeds by certain Steps and Degrees. And this is agreeable to Experience, for faithful Souls find daily more and more Power over Sin; they feel their Hearts more dead to Sin, and more alive unto God. Hence the Apostle Jude describes the Saints as *building up themselves in their most holy Faith*, ver. 20. After the Foundation is laid, the Superstructure is to be erected. So after we have laid Christ the Foundation, Souls are to be built up in Faith and Holiness in him, which makes the Apostle call it the most holy Faith. The Apostle Peter exhorts Christians *to grow in Grace, and in the Knowledge of our LORD and Saviour JESUS CHRIST*, 2 Pet. iii. 18. whereby he informs us, that Believers not only grow in Faith, which is express'd by the Knowledge of our Lord and Saviour Jesus Christ, but also in Grace, that is in Love, Joy and Peace, and all the Fruits of the Spirit mentioned Gal. v. 22, 23. Believers are called *Trees of Righteousness*;* for as Trees increase in

* Isa. lxi. 3.

Strength, Stature, and Fruitfulness, so do the People of God increase in Light, Power, Faith, and Purity of Heart: The Church of Christ is called his Body, *1 Cor. xii. 13. Eph. i. 23.* and is said to *increase with the Increase of GOD, Col. ii. 19.* Now if the whole Body increases, each particular Member must increase in his proper Measure and Proportion: to assert therefore that the Members of Christ's Body mystical do not increase in the Divine Life, in Faith, in Strength, in inward and outward Sanctity, is false, and contrary to Scripture. As Plants or Shrubs grow up till they become Trees, or as Children grow up to Manhood, so do the Children of God grow up till they become Perfect Men, till they arrive *to the Measure of the Stature of the Fulness of CHRIST, Eph. iv. 13.*

We are not to live upon the Sanctification that is wrought in us, but upon the Sanctification that is in Christ: Otherwise we shall live upon the Streams instead of the Fountain. All true Religion is not a Burden, but a Privilege. There is no such Thing as a Curse to them that are in Christ Jesus, for Christ was *made a Curse for them, Gal. iii. 13.* *There is therefore now no Condemnation to them which are in CHRIST JESUS, Rom. viii. 1.* *And there shall be no more Curse, Rev. xxii. 3.* Therefore happy are the People that are in such a Case; yea, blessed are they who have the Lord Jesus for their God. They are truly happy who live by the Faith of the Son of God. Blessed are they who see Christ their all in all, and who see nothing at all, yea,
and

and desire to see nothing at all but Christ alone. While the Eye of the Soul is steadily fixed on Christ, that Soul is perfectly happy, so happy that it cannot be happier, unless in the full Fruition of Christ in Glory. But the Moment we take our Eye off from Christ, and look after something else beside the Lord Christ; that Moment, I say, our Souls are unsettled, confus'd, darken'd and distress'd. We then become quite uneasy, and utterly miserable; nor can we find any Comfort or Satisfaction, till we return to our Rest, that is, to Christ. This is agreeable to the Experience of the Psalmist, who, after he had wander'd from God, and was thoroughly restless and unhappy, says to his Soul, *Return unto thy Rest, O my Soul*, Psal. cxvi. 7. And the Lord Jesus, the good Shepherd of the Sheep, calls and invites, presses and exhorts, yea, and in the most loving and affectionate Manner beseeches his stray Sheep to return to him again: observe he repeats the Invitation, *Return, return, O Shulamite, return, return*, Cant. vi. 13. And Jer. iii. 14, 22. *Return ye backsliding Children, for I am married unto you, and I will heal your Backslidings*—Oh that all who have left their first Love, and have forsaken Christ and turned aside unto some Idol, would reply with the faithful Souls in the Text, *Behold, we come unto Thee, for thou art the LORD our GOD*. God loves his Children freely, he heals their Backslidings. When therefore your Soul is healed, and your Spiritual Strength restor'd, sin no more, lest a worse Evil come upon Thee; never turn thy Eye from Christ
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any more, but keep looking to him continually; behold him as the Author and Finisher of thy Faith; look upon him as *the Alpha and Omega, the First and the Last, the Beginning and the End of thy Salvation*, Heb. xii. 1. Rev. i. 8, 11. And look at nothing else, either within thee or without thee, but Christ; for in him thou art *complete*, Col. ii. 10. in him thou art *perfect*, Col. i. 28. in him thou art *washed*, in him thou art *sanctified*, in him thou art *justified*, 1 Cor. vi. 11. He is *made unto us of GOD, Wisdom, Righteousness, Sanctification and Redemption*, 1 Cor. i. 30. In him we are *Perfect and Entire, wanting nothing*, Jam. i. 4. And this is properly Christian Perfection; because indeed this Perfection is not inherent in us, but it subsists in Christ, and is ours only by Virtue of our Union with Christ. Every Christian, truly so call'd, is one with Christ,* and therefore *puri- fieth himself even as he is pure*, 1 John iii. 3. He *is righteous even as he is righteous*, ver. 7. He *is merciful as GOD is merciful*, Luke vi. 36. He *is holy as GOD is holy*, 1 Pet. i. 15, 16. He *is perfect as his Father which is in Heaven is perfect*, Matt. v. 48.

* 1 Cor. vi. 17:

THE
P R E F A C E.

WHEN I was first convinced of the Truths maintained in these Papers, and saw them so generally opposed by those of the established Communion, I was induced to search more narrowly into the Constitution of our Church; whereupon I carefully perused her Articles and Homilies, and soon perceived the Judgment of our Reformers as to these Important Heads of Christian Divinity; and the frequent Mention and strenuous Vindication of these Evangelical Truths, gave me an equal Degree of Pleasure and Surprise. The Preaching of this or that particular Person is not the Rule whereby we are to

judge of our Church, but her profess'd Articles and Homilies are the Standard; and since these Doctrines are therein contained, they may truly and properly be called the Doctrines of the Church of *England*.

'Tis a Rule in Philosophy, that a Fountain can rise no higher than its Source. 'Tis a Rule in Divinity, that a Preacher can preach no more of Christ than he hath experienced in his Heart. Hence we find so many Preachers mentioning nothing of the Corruption of the Heart, because they feel it not: They seldom speak of the Doctrine of Justification, unless it be to expose or deprave it: And as for the Effusion of the HOLY SPIRIT, this with them is Madness and Enthusiasm. *Father, forgive them, for they know not what they do.* When a Preacher is influenced by the HOLY GHOST, he speaks as the SPIRIT gives him Utterance, and he feels every Word he speaks: his every Word is Light, Life, Power and Demonstration. He is never at a Loss for Quickness of Apprehension, Accuracy of Expression, or Affluence of Elocution. He can speak with equal Facility upon any Evangelical Subject whatsoever.

I know this Performance will gain me no Credit or Repute with some sort of People: I shall pass with them (as I already do) for a Philosophic Divine, a Person of clear Notions,
a spe-

a speculative Preacher, that hath a consistent Scheme of Doctrines in the Head, but little or no Fund of Grace in the Heart. This is a severe Censure; yet I freely forgive those who pass it upon me. With me it is a very small Matter to be judged of *Man's Day*. And whatsoever Thoughts such Persons may entertain of me, still I love them, and hope the best of them; and this I desire, even the Salvation of their Souls.

Others perhaps may carry the Matter further, and be ready to esteem me a Madman, a Fool, an Enthusiast, or an *Antinomian*. As to the two first of these I have no reason to be offended, because greater Personages* than I have been branded with them: Yea, Jesus Christ, my Lord and Master, was called by a Name as bad, or worse than any or all these put together, *Mark* iii. 22. As for Enthusiasm, if it be counted Enthusiasm to have a Possession of the Spirit of God, and a sensible Enjoyment of his Comforts, then let me live and die an Enthusiast; and I wish my Enemies no worse Evil than that they may do so too. Our Church saith of true Christians, "They dwell in Christ, and Christ in them; they are one with Christ, and Christ with them."† But if by Enthusiasm you mean a false

* See 2 *Kings* ix. 11. *Jer.* xxix. 26, 27. *John* x. 20. *Acts* xxvi. 24.

† Communion Service.

a false Pretence to the Spirit, (as I suppose you do) then how will you know a Man to be an Enthusiast, if he be orthodox in Faith, and blameless in Conversation? Hence therefore learn not too hastily to brand any Man with this odious Appellation. As to the Charge of *Antinomianism*, I have carefully avoided this Error, by insisting upon the Necessity of Good Works, as the proper Produce and genuine Effects of Justifying Faith.

I know there is in Man a natural Enmity to these Spiritual Truths, which will always exert itself in a Manner suitable to its Nature and Quality. Hence the Opposition of some Men to these Christian Principles, and their way of manifesting that Opposition, does but confirm me in the Truth of them. I remember once when I was in great Doubt and Concern about the Trinity, I met with these Words of *Lucian*; “The most high God, Great, Immortal, Heavenly, the Son of the Father, the Spirit proceeding from the Father, One of Three, and Three of One.” This scurrilous Passage of the *Pagan* Scoffer was a Means of removing my Doubt, and confirmed me in the Doctrine of the holy Trinity. Just so, in the present Case, the Rage and Raillery, the Ridicule and Drollery, the Madness and Blasphemy, wherewith some oppose the Doctrines now under Consideration, just serves to convince me of the Truth of them,
and

and withal shews me the Badness of the Adversaries Cause, which requires so much Sin, Folly and Extravagance to support it.

I am sensible that many Objections are levelled against these Doctrines: But I purposely decline burdening the Reader with them, for two Reasons; First, because I design to make this Work as little controversial as possible. Secondly, these Objections are chiefly borrowed from the Papists, and have been solidly confuted by judicious Protestant Divines, both domestic and foreign.

I have taken Care, in the ensuing Pages, to cite some of the most learned Divines of the last Age, and the beginning of this; such as Archbishop *Usher*, Bishop *Hall*, Bp. *Reynolds*, Bp. *Sanderson*, Bp. *Wilkins*, Bp. *Burnet*, Bp. *Beveridge*, and Dr. *Edwards*, in order to shew the Reader what learned Men have embraced these Principles, and with what good Authority they are back'd, And if our modern Preachers and Ministers will not hear them, whom will they hear? Especially if we add, that these learned Bishops speak none other Things than what Christ and his Apostles spoke and taught before them.

My Design in insisting on some particular Truths is not to exclude others, such as Christ's Incarnation, Satisfaction, Resurrection, &c. &c.
which

which are generally necessary to be known in order to our obtaining eternal Life: But the profound Ignorance of some, and the virulent Opposition of others against these Gospel-Truths, makes it needful to vindicate and establish them at this Time: (Indeed I wish this Work had been done by some abler Hand. But I say, as *Peter* in another Case, *Such as I have give I thee.* And how ungrateful soever this Undertaking may be to some Pharisaical Christians and heterodox Preachers, yet I am willing to hope it will find a favourable Reception with all those who have a hearty concern for the honour of Christ, and an inward Experience of the Gospel-Salvation.

THE
DOCTRINE
OF
ORIGINAL SIN.

CHAP. I.

ORIGINAL SIN is so called, because it is the Sin of *Adam*, who was our Head and Origin; and from him it is derived to us. This Sin, considered in relation to *Adam*, consists of two things; 1. His actual Transgression in eating the forbidden Fruit: 2. The corruption of his Nature consequent thereupon. Accordingly Original Sin, so far as it affects us, consists, 1st. In the Imputation of *Adam's* actual Sin to us; 2^{dly}, In the inherent Pollution of our Natures; upon both which Accounts we fall under the Curse of God, and become the objects of his eternal Displeasure. This, therefore, I shall demonstrate at large: And that may render what I have to say upon this Subject more easy and intelligible, I shall divide my matter into the three following Propositions; and shew,

I. That *Adam's* Sin is imputed to all his Posterity.

II. That all Men derive an inward Pollution or Depravation of Nature from him: And therefore,

III. Are justly liable to the Torments of Hell for ever.

I. I am in the first place to prove, that *Adam's* Sin is imputed to all his Posterity.

The Homily on the Misery of Man hath these express Words, "In ourselves (as of ourselves) we find nothing whereby we may be delivered from this miserable Captivity, into the which we are cast through the Envy of the Devil, by breaking of God's Commandment in our first Parent Adam." This Passage is plain and clear to our Purpose; and if I was to alledge no more, this is sufficient to shew the Judgment of our Reformers in this Point. Here is express Mention made of our *breaking God's Commandment in Adam*, which can no better be understood than of our standing in *Adam* as our common Head, and Representative; and so, consequently, when he *broke God's Commandment*, we are said to have broken it *in him*; because his Breach or Violation of the divine Command is imputed unto us. This, I think, is a clear explication of the Words; and no unprejudiced mind can deny it.

The Homily on the Nativity of CHRIST, speaks the same Language, and affords us another evident Proof of our present Proposition. Thus it is said, "As in *Adam* all Men *sinned* universally, so in *Adam* all Men universally received the Reward of Sin." Here we are informed, that all Men, without Exception, sinned *in Adam*, which could be no otherwise than as he was their Head in Covenant, and so his Sin was charged upon them all. And lest, by *sinned* in this Place, some should understand our suffering Death, which was a Consequence of *Adam's* Sin (as is the common Way of our *Pelagian* and *Socinian* Adversaries) it is very seasonably added "In *Adam* all Men universally *received the Reward of Sin*." Where we see there is a plain Difference made between *sinning* and *receiving* the Penalty of Sin: the former denotes the Imputation of *Adam's* Crime to all his natural Descendants, the latter the Punishment due to us thereupon. And a little afterwards the Church laments the Misery of our fallen State in these Words: "Oh! what a miserable and woeful State was this, that *the Sin of one Man* should destroy and condemn all Men"---But how could the Sin of *one Man* destroy and condemn all Men, unless it was imputed to them all? Besides, observe, the Word *condemn* implies and presupposes a Crime for which we are *condemned*: Guilt and Condemnation go together; this latter passes upon all Men, all therefore are guilty; and in what Instance? We are here informed in the

Sin of one Man. This therefore is a clear Demonstration, that the Guilt of that one Man's Sin, viz. *Adam's* is transferred to all Men.

We see then the Judgment of the Church of *England* upon this Head. Let us now enquire into the Scripture-account of this Matter. The Apostle *Paul* largely and designedly treats of this Doctrine in *Rom. v.* He begins at the 12th Verse, saying, *Wherefore as by one Man Sin entered into the World, and Death by Sin; and so Death passed upon all Men, for that all have sinned.* Sin entered into the World first, and Death followed after; both these came in by *one Man*, viz. *Adam*: but then death did not terminate upon him only, but infected and slew the whole Race of Mankind, who were included in him, *in whom* (as it should be translated, and as we find it rendered in the Margin) all have sinned. All Men were included in *Adam*, as the Plant is contained in the Seed, or the Branches in the Root: their wills were included in his Will, their Act in his Act; hence his Sin becomes their Sin; they stand convicted of it, they are condemned for it, and suffer Death as a Punishment thereof. This seems to me the genuine Meaning and Purport of the sacred Text, though I know some endeavour to understand it otherwise. The Followers of *Samosatenus* say That the Greek Expression, which the Apostle uses, does not signify *in whom*, but *for that*, or, *forasmuch as*; which is so far from weakening, that it
even

even confirms our Opinion. For thus the Reason is assigned why Death passed upon all Men, yea, upon infants themselves, *ver.* 14. to wit, because all sinned, namely, in that Sin which entered into the World by one Man, Now they did not sin that Sin in their own Person, because they did not exist; therefore they sinned it in Adam.

The Apostle prosecutes this argument thro' *ver.* 14. *Nevertheless Death reigned from Adam to Moses, even over them that had not sinned after the Similitude of Adam's Transgression.*--- Death reigned over Infants who had never committed any actual Sin, they therefore died upon account of Original Sin.--- The Apostle adjoins, *who is the Figure, or Type, of him that was to come.* Adam was a common Head and representative of all Mankind; he personated all his Seed natural; and in this respect he was a Type of Christ, who took human Nature upon him, and represented all his Seed spiritual. Agreeably to this Adam the Protoplast is called the *first* Adam, and Christ the *last* Adam; the one is called the first Man, the other the second Man, *1 Cor.* xv. 45, 47 for which no other Reason can be assigned but this, Adam and Christ were both public Persons and Representatives; the one represented all Mankind universally, the other was the Representative of all true Believers. *Adam* is the Head, we are the Members: Now what the Head does, the Members are supposed to do; the Sin therefore which

Adam committed; all Men are looked upon as having committed: So in the Case of a Representative, his Actions are accounted theirs in whose Stead he is constituted. Adam was our Representative when he sinned against God; we therefore sinned in him, and fell with him in his first Transgression. His Sin becomes ours by Imputation, because God imputes Adam's actual Disobedience to all his natural Posterity: I say, imputes, because the Act itself was a transient Thing, nor did it cleave to us as it did to Adam; but it is most justly imputed to us, because we all sinned in him as our Head and Root. This the inspired Writer declares again and again, in Terms as clear as the Light: so that one would wonder how any can avoid seeing it, unless they are wilfully blind. *If through the Offence of one many be dead;---the Judgment was by one to Condemnation.---By one Man's Offence, Death reigned by one---By the Offence of one, Judgment came upon all Men to Condemnation. And by one Man's Disobedience many were made Sinners, ver. 15, 16, 17, 18, 19.* They were constituted Sinners, viz. in the divine Order and Appointment; for God was pleased to constitute Adam a Head of the whole human Race, and so upon his Default charged all his Posterity with the Guilt of his Sin. This Chapter therefore is a sufficient Proof that Adam's first Sin is reputed the common Sin of all Mankind.

This Truth we have again delivered in 1 Cor. xv. 22. *As in Adam all die.---But how could all*

all die in Adam, unless all had sinned in him? To evade this, some Persons of a *Pelagian* Dye are pleased to say, that *Death* was a Punishment to Adam for his Sin, but that it befalls his Posterity only as an accidental Evil or Calamity. But what saith the Apostle? *The Wages of Sin is Death*, Rom. vi. 23. Death is the due Desert, the exact Stipend, or just Wages of Sin. By this he informs us, that Death is the proper Punishment of Sin. It passeth upon none but Sinners, and for nothing but Sin. Now punishment implies and presupposes Sin: *All die* (saith the Apostle) *i. e.* suffer the Punishment of Death, and that *in Adam*; this therefore implies that all sinned in Adam, or else they could not consistently with the divine Justice *die in him*. And when the divine Writer says *all*, he includes Infants and Adults; Men, Women and Children; all universally and unexceptionably: they all have the Guilt of their Forefather's Sin upon their Heads. And since they had no personal Existence at the Time he committed the Offence, how could they sin in him any otherwise than as they have his Sin imputed unto them? Thus Archbishop *Usher* explains this Matter? "Q. *What is Sin imputed?* A. Our Sin in "Adam, in whom as we lived, so also we "sinned; for, in our first Parents, every one "of us did commit that first Sin which was "the Cause of all other; and so we all are "become subject to the Imputation of Adam's "Fall, both for the Transgression and Guilti-

“ nefs.*” This therefore may fully satisfy us, that all the Sons and Daughters of Adam are Partners with their great Predecessor in his Apostacy, as well as in the penal Effects and Consequences of his Rebellion against God.

I know the Mouths of natural Man are wide open against this Doctrine: they think it an hard Saying, and cannot see how it is consistent with the divine Justice or Goodness to charge the Sin of one Man upon all Men. This puzzles their natural Reason, and therefore Original Sin is a difficult Pill (as one calls it) for them to swallow; and some of them absolutely reject it. But now to remove this Scruple, and to shew in some measure the Reasonableness and Equity of God's imputing Adam's Sin to all his natural Offspring, it may be considered,

First. All Men were in the Loins of Adam at the time of his Fall, and so all fell in him, and are justly accountable for his Sin. Levi is said to have paid Tythes in Abraham, because he was in Abraham's Loins when Abraham paid Tythes to Melchisedec, *Heb. vii. 9, 10.* In like manner all Men may be said to have sinned in Adam, because they were in the Loins of Adam when he sinned against God. This is clear. And this is the arguing of the HOLY SPIRIT in the former Case, and seems to me equally applicable in the latter. Accordingly this Argument hath been frequently made use of for this Purpose, by many Orthodox Divines,

* Substance of the Christian Religion.

vines, and Theological Writers. But I am aware this Objection may be started: “ If the
 “ Sin of Adam is imputed to us, because we
 “ were in his Loins at the Time of his Disobe-
 “ dience; then why are not the Sins of our
 “ immediate Parents reckoned ours, seeing we
 “ were in their Loins before our Birth, and
 “ while they committed many Sins? But the
 “ Sins of our immediate Progenitors are not
 “ plac’d to our Account*; therefore why should
 “ Adam’s?” In answer to this Objection we
 rejoin,

Secondly, That Adam was our Covenant head, and therefore his sin is imputed to us; but our immediate Parents are not. Covenant heads, and therefore their sins are not charged upon us. *The LORD GOD commanded the Man, saying, of every Tree of the Garden thou mayest freely eat, but of the Tree of the Knowledge of Good and Evil, thou shalt not eat of it; for in the Day that thou eatest thereof, thou shalt surely die.* Gen. ii. 16. 17. These Words have the nature of a Covenant; for here God gives Man a Command, and annexes a Threatning to the Violation of it, which implies that a Promise was added to the Observation thereof. Adam actually consented to this Covenant; he accepted the Terms and Conditions of it, and entered into it, not only for himself, but also for all his natural Progeny. Consequently if Adam had fulfilled the Conditions of this Covenant, all his Children would have enjoyed the Benefits of it; but since he broke the
 Law

* Ezek. xviii. 20.

Law GOD gave him, he involved not only himself but all his Offspring in eternal Misery and destruction, *i. e.* rendered them justly obnoxious thereunto. We were all one in Adam and with him; in him legally in regard of the Stipulation and Covenant between GOD and him we were in him parties in that Covenant, had Interest in the Mercy, and were liable to the Curse which belonged to the Breach of that Covenant*. And herein appears the Justice of GOD; for as on the one hand. if Adam had stood, all Men would have shared in the Blessings of the Covenant; so on the other, since he fell, it cannot be thought hard or unjust, that they all should be Partakers of the Curse and Penalty thereof. If Adam had kept the Covenant, Men would have liked well enough to have been his Companions in Happiness; why then, since he broke it, should they murmur or repine at their being followers of him in his Misery? Does it not argue too much Partiality to make a Distinction here? If Men admit one of these, why should they not admit the other? Are not these Terms very fair and equitable? But then proud Nature is ready to ask, how could GOD make Adam our Head in Covenant without our Consent? Or how can we justly share in the Penalties of a Covenant to which we never consented? To solve this Difficulty, let it be observed, that actual consent cannot be had in persons who do not exist. It may be asked then, could they be obliged without their

* Sinfulness of Sin by Bishop Reynolds.

their Consent? The Answer is, Adam was the Representative of all Men, he consented, and so they are looked upon as consenting in him. Their consent therefore was included in his, and his Act is imputed to them. Hence they suffer the penal Effects of his first Transgression.

Thirdly, God is Sovereign of all: He created Man at first, and he was at liberty to fix his Happiness upon what Terms and Conditions he pleas'd. Since therefore our Almighty Creator chose to appoint Adam to be a fœderal Head of all the Human Race, so that if he stood, they should stand in him; if he fell, they should fall with him; we ought to submit our Wisdom to the Wisdom of God. and bow our Wills to the Sovereignty of his Will. God was under no obligation to create Man at all; and when he did create him, he placed him in what circumstances he thought best: And it does not become such Mortals, and withal such sinners as we to cavil or find fault with the Dispensations of our Maker. Yea, I believe, had it been possible for the whole bulk of Mankind to have been consulted upon this important Affair, they would infinitely sooner have chose to have been created upon these Conditions than not to have existed at all.

Indeed God could (if he had pleas'd) have prevented the fall of Adam; but his infinite Wisdom did not think fit. The LORD knew upon the whole, that by the Fall of Adam, the Divine Glory and human Happiness would be most promoted. The LORD brings Light
out

out of Darkness, Good out of Evil. Accordingly by means of the Lapse of our Great Ancestor, an effectual Door is opened for the display of God's vindictive Justice, and of his infinite Mercy: The one upon those to whom the Gospel is the Saviour of Death unto Death, the other upon those whom it is the Saviour of Life unto Life. 'Tis true, if we had stood in Adam, our Happiness would have been great. But as we stand in CHRIST, our Happiness is infinitely greater. We have no Reason therefore to quarrel with GOD, for imputing Adam's sin unto us, but we ought to bless him for providing a Redeemer for us. The Redemption of CHRIST must needs silence all our Complaints, and swallow up all our Cavils and objections at once.

Many Preachers speak much of the Corruption of human Nature, and insist frequently and earnestly upon that Topick; they set forth the natural Depravation of the Soul, and our Obnoxiousness to GOD's Wrath upon that Account. But then they seldom mention the Imputation of Adam's Sin to his Posterity. Perhaps then it may be asked of what Use is this Doctrine? it hath several uses: *First*, it shews the extreme Misery and deplorable Condition of Man by Nature, and so is a proper Motive to Humiliation and self-abasement. This will especially appear if we consider, how exactly we tread in the Steps and imitate the Rebellion of our first Parents. How often do we believe the Devil before GOD? How often do we doubt of the Truth of GOD's Promises, and
the

the Execution of his Threatnings? How basely are we enslaved by our sensual Appetites? Especially how frequently are we drawn away by the Lust of the *Eye** to covet forbidden Fruit? And how common is it for Men to destroy themselves by an inordinate fondness for *W/om*? And how ready are we all to desire a Thing if for no other Reason, yet for this, because it is forbidden us? *Lastly*, how greedily do Men commit such sins as ruin not only themselves, but also hurt and destroy their Posterity? All these are Footsteps and Traces of our forefather's Apostacy. And Ministers should perpetually shew how Adam and his Children resemble each other in Wickedness. *Secondly*, Preachers are to declare this Doctrine because it greatly enhances the Value of the Gospel Salvation, for the greater our Misery, and the deeper our Distress, the greater is the Mercy of the Son of God manifested in delivering us. *Thirdly*, The imputation of Adam's sin and CHRIST'S Righteousness run parallel each to the other (as we shall shew more at large afterward) and in proportion as we are convinced of the Reality of the former, we shall see the Excellency and Necessity of the latter. Contraries mutually illustrate and set off each other. Winter makes the Summer appear more pleasant; and the Night makes the Day more agreeable and delightful. Therefore the Apostle speaks of the Imputation of the Sin of the first Adam, and the Imputation of the Righteousness of the second

* Gen. iii. 6.

second Adam both together: He opposes the one to the other, and draws a long but agreeable Parallel between them. *Rom. v. 15---21.* He chooses to speak much of Adam's sin imputed to *all Men for Condemnation*, that he may thence take occasion to magnify and extol the abundant Grace of GOD, in imputing the Righteousness of his SON CHRIST to *all Men for Justification of Life.* ver. 18.

II. I come now, *Secondly*, to shew that all Men derive an inward Pollution and Depravation of Nature from Adam. We have before cleared up the Doctrine of Original Sin, as consisting in our having Adam's sin imputed to us. Now therefore we are to speak of another Part of Original Sin *viz.* that innate Defilement of the Soul which is derived from Adam to all his Sons and Daughters, in succeeding Generations. Of this the Homily of the Misery of Mankind speaks thus, "We cannot think a good Thought of ourselves, much less can we say well, or do well of ourselves." And can we neither think, speak, nor do well of ourselves? Is this the present Condition of Man? And did God create him in such a weak and imperfect State? The Scriptures forbid us thus to think; they acquaint us that God created Man in his own Image, *Gen. i. 27. i. e.* Upright as the wisest Man tells us, *Eccl. vii. 29.* If Man was thus created at first, how comes it to pass, that he is now so Impotent and Helpless, as to be unable to think a good Thought? This therefore
shews

shews that Man's Nature is spoiled, that his Original Righteousness is lost, and all the Powers and Faculties of the Soul weaken'd and debas'd.

In the next Page of the same Homily, it is said, " Wherefore he (i. e. *David*) saith, " mark and behold I was conceived in sins; " he saith not sin, but in the plural Num- " ber, sins; forasmuch as out of one as " a Fountain spring all the rest." The one here spoken of as the Fountain, is before called the original Root and spring Head, and so justly points out to us that inbred Corruption of the Heart from whence all outward Iniquities have their Rise. Of this our LORD himself speaks, saying, *From within out of the Heart of Men proceed evil Thoughts, Adulteries, Fornications, Murders, Thefts, Covetousness, Wickedness, Deceit, Lasciviousness, an evil Eye, Blasphemy, Pride, Foolishness: All these evil Things come from within, and defile the Man.* Mark vii. 21, 22, 23. This shews the Wickedness of Man's Heart, and informs us, that there is no sort of sin which Men commit, but what was first conceived in that Womb of Iniquity. A learned Divine* speaking of this Depravity of the Heart, calls it " The " Root and Fountain of all other sin, from " whence every actual Abomination does pro- " ceed. Atheism, and Pride, and Baseness, " and Cruelty, and Profaneness, and every " other Vice which the most wicked Wretch " in

* Bishop Wilkin's Gift of Prayer, Chap. vii.

“ in the World is guilty of, doth proceed from
 “ hence. Hell itself, which is the proper
 “ Place of Sin, is not more full of Sin, for the
 “ kind of it than our Natures are.”

In the second Part of the same Homily we have these Words; “ Of ourselves, and by
 “ ourselves, we have no Goodness, Help or
 “ Salvation, but, contrariways, Sin, Damna-
 “ tion, and Death everlasting.” And again;
 “ Hitherto we have heard what we are of our-
 “ selves, very sinful, wretched and damnable,
 “ ---so that we can find in ourselves no Hope
 “ of Salvation, but rather whatsoever maketh
 “ unto our Destruction.” We have here the
 Sinfulness and Weakness of human Nature
 plainly set before us, and Damnation mention-
 ed as the just consequence thereof. One
 would think such passages as these should strike
 with some degree of Evidence and Conviction
 upon the Minds of all who read these Homilies;
 and one might justly wonder, that any who
 set their Hands to them, should either deny
 Man’s natural Depravity, or palliate it in the
 least; seeing it is so plainly professed and ex-
 hibited by that Church, of which they would
 be thought Sons and Ministers; yea, and for
 which they pretend to have so great a zeal
 and Affection.

I shall add one Passage more from the Ho-
 mily on CHRIST’S Nativity, which is so clear
 and full to the Purpose, that it may justly put
 the matter beyond all Doubt. “ As before,
 “ he (*viz. Adam*) was most beautiful and pre-
 “ cious; so now he was most vile and wretched
 in

“ in the Sight of his LORD and Maker. In-
 “ stead of the Image of GOD, he was now be-
 “ come the *Image of the Devil*, instead of the
 “ Citizen of Heaven, he was now become the
 “ *Bondslave of Hell*, having in himself *no one*
 “ *Part* of his former Purity and Cleanness,
 “ but being *altogether* spotted and defil'd, in-
 “ somuch that he now seem'd to be nothing
 “ else but a *Lump of Sin*, and therefore, by the
 “ just Judgment of GOD, was condemned to
 “ everlasting Death.” This is a true, but at
 the same Time a very awful Description of
 Man since the Fall. Observe by what Names
 he is here called, a *Bondslave of Hell*, the *Image*
of the Devil, a *Lump of Sin*; and yet some Peo-
 ple are apt to think we delineate human Na-
 ture in too black Characters, and make Man a
 much worse Creature than he is. But do these
 Names justly suit Man, or do they not? If these
 Characters are justly affixed on Man in his fallen
 State, what Names can be too bad for him? Or
 how is it possible to represent Man worse than
 he is? Let the Preachers therefore of the Esta-
 blished Church take care to speak the same Lan-
 guage, and give the same Description of Man
 in their Sermons, as is here give in this Homily.
 And lest any should think this was the Case of
Adam, but not of his Posterity, the following
 Words are worth our Notice. “ This so great
 “ and miserable a *Plague*, if it had only rested
 “ on *Adam* who first offended, it had been
 “ much easier, and might the better have been
 “ borne. But it fell not only on him, but also
 “ on his Posterity and Children for ever; so
 C that

“ that the *whole Brood of Adam’s Race* should
 “ sustain the *self-same Fall and Punishment*,
 “ which their Fore-father by his Offence most
 “ justly had deserved.” Here we see the *Plague*
 i. e. the Infection of Sin descends to the *whole*
Brood of Adam, and they all sustained the *self-*
same Fall and Punishment with himself.

It is now Time to alledge the Testimony of
 the Ninth Article, entitled,

Of ORIGINAL SIN.

“ Original Sin standeth not in the following
 “ of *Adam* (as the *Pelagians* do vainly talk)
 “ but it is the Fault and Corruption of the Na-
 “ ture of every Man, that naturally is engen-
 “ dered of the Offspring of *Adam*, whereby
 “ Man is very far gone from Original Righ-
 “ teousness, and is of his own Nature inclined
 “ to Evil, so that the Flesh lusteth always
 “ contrary to the Spirit.”---This is an accu-
 rate Account of the innate Corruption of the
 Soul, which *Adam* contracted in his Fall;
 which was in him originally, and is in all his
 Natural Offspring derivatively. The Terms
 here used to express this are clear and explicit;
 they need no Gloss or Commentary to render
 them plainer; let them but stand before an
 impartial Judge in their native Simplicity, and
 he will presently see they carry in them the
 true Notion of Original Sin, and are the ge-
 nuine Language of those who hold that Doc-
 trine. As for those who sweat and toil, to
 give this Article a different Turn, and endea-
 vour to make it speak two or three Languages,
 they

they seem nearly related to the *Pelagians** who are condemned in the front of it. In the Conclusion of this article, the Doctrine of inherent sinless Perfection is expressly contradicted; “*This Infection of Nature doth remain, yea in them that are regenerated, whereby the Lust of the Flesh, which some do expound the Wisdom, some Sensuality, some the Affection, some the Desire of the Flesh, is not subject to the Law of God.*”

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This

* It was the Doctrine of the *Pelagians* in primitive Times, that Man's Nature was not corrupted by the Fall of *Adam*; that his Sin was not any ground to his posterity, either of Death, or of the Merit of Death; that Sin comes from *Adam* by Imitation, not by propagation; that Baptism doth not serve in Infants for Remission of Sin, but only for Adoption and Admission into Heaven; that as *Christ's* Righteousness doth not profit those who believe not, so *Adam's* Sin doth not prejudice nor injure those that actually sin not; that as a righteous Man doth not beget a righteous Child; so neither doth a Sinner beget a Child guilty of Sin; that all Sin is voluntary, and therefore not natural; that Marriage is God's Ordinance, and therefore no Instrument of transmitting Guilt; that Concupiscence being the Punishment of Sin, cannot be Sin likewise. These and the like Antitheses unto orthodox Doctrine, did the *Pelagians* of old maintain: And (as it is the Policy of Satan, to keep alive those Heresies, which may seem to have most Relief from proud and corrupted Reason, and do principally tend to keep Men from that due Humiliation, and thorough Conviction of Sin, which should drive them to CHRIST, and magnify the Riches of CHRIST's Grace to them) there are not wanting at this Day a Brood of sinful Men, who notwithstanding the evidence of Scripture, and Consent of Antiquity, do in this Point concur with those wicked Hereticks, and deny the Original Corruption of our Nature to be any Sin at all; but to be the Work of God's own Hand in Paradise, nay, deny farther the very Imputation of *Adam's* Sin to any of his Posterity for Sin. Thus far *Bishop Reynolds*. And this brief Schedule of the *Pelagian* Tenets I set before the Reader, in order to caution him against them.

This Doctrine spreads itself through the whole Liturgy, as the following Petitions and Confessions may satisfy us; *there is no Health in us**---*We be tied and bound with the Chain of our Sins†*---*Through our Sins and Wickedness we are sore let and hindered in running the Race that is set before us§*---*May it please Thee that by the wholesome Medicines of the Doctrine delivered by him, all the Diseases of our souls may be healed‡*---*Through the Weakness of our mortal Nature we can do no good thing without Thee***----*Without Thee we are not able to please Thee‡‡*. All these Passages, and many more that might be extracted from the Book of Common Prayer, plainly declare the Original Corruption of Man's Nature, and the Insufficiency of his Natural Will.

There are two Places in the Liturgy which deserve a particular consideration: The first is, *Dearly beloved, for as much as all Men are conceived and born in sin.*---Here the Doctrine of Original Sin is clearly asserted, and it is said to be convey'd to us in our Conception and Birth. And this is advisedly placed at the beginning of the Baptifinal Office; because the inherent Pollution of our Nature is one valid argument for the Use of Baptism. Baptism (saith our xxvii. Article) is a Sign of our Regeneration or New Birth.

* Order for Morning Prayer.

† Prayers upon several Occasions.

§ Fourth Sunday in Advent.

‡ Collect for St. Luke's Day.

** First Sunday after Trinity.

‡‡ Nineteenth Sunday after Trinity.

Birth. Now unless we were born in Sin, we should have no need of a Regeneration, or second Birth; much less should we stand in need of Water-Baptism (which is only a Type or Figure of the Baptism of the Spirit) unless we were originally depraved and corrupted. Therefore the Doctrine of Baptism and of Original Sin, stand or fall together, and those who deny the latter, evacuate the Necessity of the former, and so condemn the Usage of the present as well as the Primitive Christian Church.

The other Place is in the Catechism, where the Question is proposed, "What is the Inward and Spiritual Grace?" The Answer is returned, "A Death unto Sin, a New Birth unto Righteousness; for being *by Nature born in sin*, and the Children of Wrath we are hereby made the Children of Grace." Here we have a brief Account of the Regeneration of the Spirit, which is typically represented by the external washing of Water in Baptism. When we are said to be *by Nature born in sin*, what Words can be plainer to express our Birth-Sin, or the innate Corruption of the Heart? I know some by the Term in *Eph. ii. 3.* are willing to understand strong and inveterate Habits of Vice contracted by long Custom of sinning; for, say they, Habit and Custom are second Nature, and therefore may fitly be express'd by that Term. But the Word cannot be so taken here, because it is joined with being *born*, unless our *Pelagian* Opponents will say that Men are *born* with inveterate Habits of Vice, acquired by long Custom

and Practice, which seems too preposterous for any reasonable Man to affirm. Therefore our *being by Nature born in sin*, must mean our being *born* of sinful Parents, and deriving a vitiated Nature from them.

The Scriptures attest this truth in innumerable Places. Thus, *Gen. v. 3. Adam begat a Son in his own Likeness, after his Image.* Like begets Like: Adam, in his corrupted State, begat a Son, and therefore his Son was as corrupt as himself. So *Job xiv. 4. Who can bring a clean Thing out of an unclean? And xv. 14: What is Man that he should be clean? and he which is born of a Woman that he should be righteous?* The argument is plainly this, as is the Cause, such will be the Effect; as Parents are, such will their Offspring be; but Parents *are unclean*, Men and Women are unrighteous, and so their Children derive an innate Unrighteousness, a spiritual Uncleanness from them. Our blessed Lord declares the same Truth. *John iii. 6. That which is born of the flesh is flesh.*--Lions do not beget Lambs, nor Wolves Sheep; no more do fleshly Parents beget spiritual Children; but as Serpents produce Serpents, and Vipers beget Vipers, and all manner of wild and venomous Creatures bring forth Creatures as wild and venomous as themselves, so carnal and impure Parents beget Children as carnal and impure as themselves. This follows upon the established Laws of Generation. As to the *Modus**,
how

* Many Divines have lost themselves here. Since the Soul is not *ex traduce*, some have supposed it is created pure and holy

how this spiritual Contagion is conveyed to us, I do not pretend to determine it: That we are polluted Creatures from the Womb is plain; the Fact is too visible to be denied. We are not therefore so much concerned to know how we came by the Disease, as how or where we may procure a Remedy.

The Psalmist *David* had a deep Experience of this sinful Infection, this native Stain of the Soul: wherefore he cries out, *Behold, I was shapen in Iniquity; and in sin did my Mother conceive me*, Psal. li. 5. The Spirit of God generally convinceth Sinners first of their actual Sins, and then of their original Depravation. As we trace back the Streams to the Fountain, so we trace back our actual Transgressions to the innate Corruption of the Heart, which is the Root and Source of all outward Sins. Accordingly *David* having confessed his actual Offence in the Matter of *Uriah*, ver. 4, he proceeds to lament that Vitiosity of Nature which he brought into the World with him; *Behold*, saith he, *I was shapen in Iniquity, and in sin did my Mother conceive me*. He introduceth his Lamentation with a Note of Attention, *Behold*, in order to make us take more Notice of it. In acknowledging himself to be *conceived in sin, and shapen in Iniquity*, he plainly owns,

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that

holy by God, but becomes depraved by virtue of its Union with the Body, as pure Liquor is tainted by being put into an impure Vessel. Others have ventured to affirm, that God judicially creates Men's Souls without Original Righteousness and Holiness. Many pious Divines have unwarily fell into this latter Opinion, altho' it is so contrary to the divine Attributes and hath neither Scripture nor Reason to support it.

that he was tainted with the hereditary Pollution of Nature we are speaking of, and so bears ample Testimony to the Doctrine of Original Sin. I know indeed some endeavour to dilute these Words by a Hyperbola, and say, that *David* thereby only intends an Aggravation of his actual Offence: But this is all an Evasion. There can be no Hyperbola here, because the inspired Writer speaks neither more nor less than the exact Truth. “These Words (said a learned Divine) are not an hyperbolical Aggravation of *David's* actual sins, as the *Pelagians* of old, the *Socinians* and some others of this Day vainly pretend, only to make them consistent with their Scheme of Religion; for they set forth a Sin of quite another kind; a Sin in our very Frame and Constitution, and are a plain and positive Assertion of the Catholic Doctrine of Original Sin. Now, if there be no such sin, these words are so far from being an Hyperbola, that they contain a mere Fiction; they do not aggravate what is, but acknowledge what has no Reality at all*. When Men feel that Pressure and Burden of sin which the Psalmist felt when he penned these words, they will not resolve them into an Hyperbola, or any Figure of Speech, but to a Sensation of the Heart; and they themselves will make the same Confession, and become Advocates for the same Truth. So long as Men continue ignorant of that Mass of Corruption, that World of Iniquity that is within them, it is no Wonder they oppose

* *Dr. Delaune's Sermon on Psal. li. 5.*

pose this Doctrine, though at the same time their Blindness and Obstinacy, in rejecting so self-evident a Truth, are but too visible Effects of that Apostacy which they contradict, and labour to disprove. If Men did but truly know and deeply feel the State of their own Hearts, they would find this Doctrine *written there with a Pen of Iron, and with the Point of a Diamond; or, as holy Job expresses it, graven with an Iron Pen and Lead in the Rock for ever.* Their inward Experience would then convince them, that *every Thought, every Imagination of Man's Heart is Evil, only Evil, continually, Evil, Gen. vi. 5. viii. 21.*

The inspired Psalmist delivers the same Truth, *Psal. lviii. 3. The wicked are estranged from the Womb.*---This Alienation or *Estrangement* of the Creature, Man, from his Creator, is *from the Womb, or from his Youth, Gen. viii. 21.* which implies that it is born with him, and in him; he derives it from his Parents in a Way of natural Generation. The Psalmist adds, *They go astray as soon as they are born, speaking Lies.* Children are inclined to all Vice in general, but to *Lying* in particular: You may catch them in this Sin as soon as they are able to speak: and this Sin makes them the Children of the Devil, if you will believe our Saviour, *John viii. 44. Ye are of your Father the Devil, and the Lusts of your Father ye will do.*---*When he speaketh a Lye, he speaketh of his own; for he is a Liar, and the Father of it.* You see then how nearly Children in their natural State are related to the Devil.

Solomon, saith, *Foolishness is bound in the Heart of a Child*, Prov. xxii. 15. By *Foolishness*, the wise man means sin, and especially the sin of our Nature; and when he saith *bound*, he lets us know how intimately it adheres to the Child; it is wrapt up in his Heart, it is interwoven with his very Nature and Constitution. Accordingly we find God himself thus addressing his People; *I knew that thou wouldst deal very treacherously, and wast called a Transgressor from the Womb*, Isa. xlvi. 8. God does not give Things empty and insignificant Names; if therefore he calls his People *Transgressors*, it is because they really are such; and *from the Womb*, denotes as much as from their Birth and Conception; and so informs us, that in their very Rise and Original, they were defiled with this in-bred Depravity. What then becomes of the *Pelagian Hypothesis*, which supposes that Children are born innocent and free from sin, and are only corrupted by the ill Example of others? These Texts teach us another Lesson; they tell us, that the *Wicked* (and such we are all by Nature) *are estranged from the Womb*; that the People of God, as well as others, are *Transgressors from the Womb*; and that *Foolishness*, or sin, which so early appears in Children, is not barely owing to the Influence of the bad Example of others, but is *bound up* in their little degenerate Hearts. And all this is confirmed by daily Experience, for we see Children running into Wickedness as greedily as to their natural Food; they drink Iniquity like Water, and are never better pleased than

than when they are committing Sin. Their Wills are bent upon Evil; and they delight in doing Mischief. And although wholesome Instructions are administered unto them, and Examples of Piety and Virtue set before them, yet you will find they take infinitely more Pleasure in Vice than in Virtue: their Natures are wild and ungovernable: they are fullen, self-will'd, unruly Creatures; and they will do what they please in spite of all Arguments and Persuasions to the contrary. *Man is born* (the Note of Similitude is not inserted in the original *Hebrew*) *a wild Ass's Colt, i. e.* a wanton, skittish, savage, untractable Creature; and the Gradation of the Words is observable (saith Dr. *Edwards*) *Man is a Colt, an Ass's Colt, a wild Ass's Colt, Job xi. 12.*

The Apostle Paul frequently mentions this. Thus *Rom. iii. 10. There is none righteous, no not one:* that is, none are so by Nature; but, as he tells us, *ver. 9.* both *Jews* and *Gentiles* are all *under Sin*, viz. under the Guilt of *Adam's* actual Transgression, and under the Disorder of a vitiated Nature, upon both which Accounts *all the world is become guilty before GOD*, *ver. 19.* Again, the Apostle saith, *All have sinned and come short of the Glory of GOD.* The *Greek* Word which is here translated *come short*, is properly expressive of our Fall in *Adam*, and of the Default of our Nature consequent thereupon: It denotes our Loss of the divine Image, our Loss of the divine Favour,
our

our Loss of all that Happiness and Holiness which we possess'd in Adam : it expresseth our Loss of Communion with God, and our Loss of the Enjoyment of God both present and future. Some think the Apostle, in this Chapter, is describing the general Decay of Religion among the Jews, and the universal Declension of Manners that had overspread the Gentile World. This is true ; but then he speaks of the Corruption of the Heart also. This appears, *first*, because the 10th, 11th, and 12th Verses are taken from the xiv and liii *Psalms*, the Contents of both which inform us, that therein *David describeth the Corruption of a natural Man*. Accordingly he begins, *the Fool hath said in his Heart*, and he speaks chiefly of the depraved State of the *Heart* in the three first Verses, and then proceeds to describe the Wickedness of their Lives, *ver. 4.* where he calls them *Workers of Iniquity*. The Apostle takes the same course : he first describes the Sinfulness of Men's Hearts, *ver. 10, 11, 12,* and then he shews the Sins of their Lives and outward Actions, *ver. 13, 14, 15, &c.* The Apostle therefore and the Psalmist both give their Suffrages to the Truth of our Doctrine. They both pourtray the Ignorance, Impiety, Infidelity and Atheism of the Heart, as well as the Sins and Follies of the external conversation of Men. *2dly*, I would remind the Objectors of the exclusive Terms, *no not one*. Now, do they think none abstained from outward Sin in *David's* or *St. Paul's* Time ? Do they think none were free from gross Immorality ?

lity? Were there no Servants of GOD, no Believers in CHRIST? Yet the Apostle says *there is none righteous*, and he adds *no not one*, neither Infants nor Adults; which shews that he speaks of that original sinful Stain that epidemical Disease of our Nature with which all are infected, and from which none are free.

The seventh Chapter is full of this Doctrine; so ver. 8. *Sin taking occasion by the Commandment, wrought in me all manner of Concupiscence*. If Man was in his primitive State of Purity and Holiness, he would take occasion by the divine Commandment to shew his Love and Obedience to GOD; but since he is apostatized from his original Creation, and hath contracted an Antipathy to God, the Law irritates and provokes the Corruption of his Heart, and makes it more boisterous and predominant; yea, causes it to overflow just like a river stopt in its Course: This makes him say, *I had not known Sin but by the Law*, ver. 7. and *by the Law is the Knowledge of Sin*, ch. iii. ver. 20. When the divine Law is spread before a Sinner in its fullest Extent, Purity and Perfection, then he sees what a filthy detestable Creature he is: the Law, as in a Glass, represents to him the Sinfulness and Deformity of his Heart, the Blindness of his Mind, the Perverseness of his Will, and the Irregularity, Extravagance and Dissoluteness of all his Affections. Hence he who was before *alive*, i. e. thought himself in a State of Grace and Salvation, *dies*, i. e. sees in himself *the Sentence of Death*, is obliged to acknowledge Death is his Due, and is under
fearful

fearful Apprehensions lest all the Damnation of Hell should be revealed in his Soul *ver. 9*, and *2 Cor. i. 9*. This inward Conviction of sin Persons have when the Law of GOD is set home upon their Hearts, and the inward sin of which they are then convinced is the Original Pollution whereof we speak; and when Men have this Experience of the Corruption of their Hearts, they will then know what this innate spiritual Defilement is.

The Apostle saith, *ver. 18. I know that in me (that is, in my Flesh) dwelleth no good Thing,---* This was the Case of the Apostle; and this is the Case of every Man by Nature, *no Good* dwelleth in him, but on the contrary, all manner of Evil; there is no carnal Appetite in a Brute, no wicked Temper in a Devil, but Man hath a Degree of it in himself. Justly therefore doth Bishop Hall stile an evil Man *half a Beast and half a Devil.** This Corruption of Nature the Apostle speaks of again *ver 20.* and calls it *the sin that dwelleth in him, the Law in his Members*, *ver 23.* and the *Flesh*, *ver. 25.* and the *old Man*, *Eph. iv. 22.* *Coll. iii. 9.*

The Apostle *James* mentions this Depravity of the Soul *chap. 1. ver. 14.* calling it *Lust*, or *Desire* which is the very same Appellation the Apostle Paul gives it, *Rom. vii. 7. I had not known Lust or Desire, except the Law had said, Thou shalt not Covet.* There is in every unregenerate Heart a perpetual Bent and Inclination

* See his Meditations, *Cent ii.*

nation to Evil, a *Desire* to commit Sin; and the Desire of sin is sin; it is sin in its Rise and Original; and this *Lust* or *Desire when it hath conceived, bringeth forth Sin*, James i. 15. Some deny that Concupiscence, or the Desire of sin, is sin, especially the Papists. And I wish none who call themselves Protestants were liable to Censure here: But whosoever they are that are thus criminal, how contrary they go to Scripture, the Texts above recited may shew them; and how contrary they are to the Church of *England*, the conclusion of the Ninth Article may inform them: “Concupiscence and Lust hath of itself the Nature of sin.”

I have insisted the longer upon this Head, because it is the Hinge upon which the Controversy turns, and the Centre of the whole Doctrine of Original Sin; forasmuch as it implies Adam's sin imputed, and infers a Liability to God's eternal Wrath.* And this is a Truth of the highest Importance. If you deny it, you do in Effect evacuate the Necessity of the Gospel-Revelation, and of Salvation by CHRIST: For if Children are born into the World pure and innocent, and have a natural Will and Power to obey the Will of God, then they may save themselves, and so what Need have they of being beholden to CHRIST for Salvation? We see therefore the Error and
 Danger

* This is easily explained; for the Original Defilement of our Nature is both a Sin and a Punishment: when we take it in the latter Sense, it implies the Translation of the Guilt of Adam's sin to us; and when in the former, it shews us that we are Objects of the Divine Vengeance and deserve to suffer eternal Misery

Danger of the *Pelagian* Scheme; and hence we may learn what Judgment to form of those who espouse and vindicate it; they are not to be looked upon only as Impugners of a single Article of the Christian Faith, but as Underminers and Subverters of the whole *Evangelical* Dispensation.

And as this Doctrine is of great Weight and Moment, so the Evidences of it are clear, copious, conclusive, demonstrative. It is demonstrated from the Scriptures; it is demonstrated from the State of Men's Hearts, and from the Debaucheries of their Lives. The whole World is full of it. The Weakness, the Sinfulness, the Miseries of the human Species, all conspire to prove it. Unawakened Sinners who are Dead in Trespasses and Sins, and deny it themselves, are a glaring proof of the Truth of it in others. They by their Ignorance Perverseness, Hypocrisy and Bestiality, demonstrate the innate Turpitude of the Soul, and are miserable Instances of the Truth of that Doctrine which they strive to oppose. The Saints of God experience this Corruption in their own Hearts, and groan under the Plague and Burthen of it. If we rightly know ourselves, if we see all our own Vileness, Filthiness and exceeding Sinfulness, we shall be obliged to own, that we are very wicked, unholy, ungodly, abominable Wretches. And this will further appear (as Bishop Wilkins observes)

“ If we look upon *our own Natures* in the
 “ Rage, Blasphemies, Baseness, Madness of
 “ other Men's Lives: there being not any
 “ kind

“ kind of Evil, which either Man or Devil
 “ hath committed, but there are in our Na-
 “ tures the Principles and Inclinations to it ;
 “ the best of us being by Nature as bad as the
 “ worst of Sinners.” This is sound Speech,
 which cannot be condemned. The Author
 speaks like a Christian, and he speaks like a
 Divine. And I could heartily wish all the Bi-
 shops, Priests and Deacons in *England*, spoke
 the same Language. If any reject this Doc-
 trine, it cannot be for want of Evidence, but
 for want of a Mind readily disposed to receive
 the Truth. Now if we had Time, and if I
 was not afraid I had burdened the Reader al-
 ready, how many useful Inferences might be
 deduced from this Doctrine? As

First, Acknowledge it. By acknowledging
 it, I do not barely mean receiving it as a Prin-
 ciple of Science or Philosophical Speculation.
 Alas ! you may thus receive it, and yet be never
 the better. Many say they are Sinners, but
 how few are convinced of the Misery and Sin-
 fulness of Sin ? How many have the Theory of
 Original Sin in their Heads, who have not
 the Experience thereof in their Hearts ? In our
 Liturgy we confess that we “ are grieved and
 “ wearied with the *Burden* of our Sins.”* And
 in another Place we acknowledge “ The Re-
 “ membrance of our Sins is grievous unto us,
 “ the *Burden* of them is *intolerable*.”§ Which
 Places shew us, that the *Burden* of *Sin* is not
 only to be confessed, but also to be felt by us.

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Or

* Commination.

§ Communion Service.

Or will you say the *Burden* of Sin may be *intolerable*, and yet we have no feeling Sense of it? This shews as well the profound Ignorance as the horrid Impiety of those who ridicule the Doctrine of feeling the Burthen of Sin, and presume to call it Cant and Enthusiasm. If Men never were *wearied* with the *Burden* of their Sins, never did feel them *intolerable*, nor desire so to do; then such Prayers and such Confessions will be so far from doing them any real Service, that they will only bear Testimony to their Hypocrisy, and highly aggravate their Condemnation. Cry therefore to GOD, that he would make your Sins a *Burden too heavy for you**. Come unto JESUS *labouring and heavy laden*, and he will give you Rest. The Word in *Greek*, in *Mat.* xi. 28. signifies *laden* as with a *Burden*. An insupportable Burden will crush under the Person who bears it. Semblably Sin is a Burden insupportable, and will crush us down to Hell, if JESUS doth not remove it from us, and give Rest to our Souls.

Secondly, Here see the Folly of glorying in our Pedigree. We are all the corrupt Offspring of a corrupt Parent, *Adam*. Some boast of their being of this great Family, and others of that; some glory in being descended from Kings and Princes; and others from Lords and Nobles. Alas! What Vanity is all this? Surely when People talk at this rate, they forget they all sprang from the same Root, and are tainted from the Womb. The Prince and the Peasant, the
King

* Psalm xxxviii. 4.

King and the Beggar are equal in this Respect; they have all one common Father, *viz. Adam*. Trace your Pedigree from him, and you will have no reason to glory, unless you will glory in your Shame. Look back to your proper Source and Original, and be ashamed and confounded at seeing what a polluted Sinner he was, and what a sinful polluted Nature you have derived from him.

Thirdly, Let all your Actual Sins lead you back to the Original Corruption of your Nature. You perhaps lament this outward Sin, and the other: but do you see the Root of all, the inbred Impurity of your Heart? What signifies lopping off the Branches? Lay the Axe to the Root of the Tree. Confess and lament the inward Depravity of your Soul, and be humbled before the LORD. Your outward Sins are but the Streams, the Fountain of all is your Original Corruption. “All that Pravity and Evilness, which fills up every Part and Power about us, are but Diffusions of our Original Corruption. What a World of Mischief is there in our several Parts? Our Wills, Affections, our Tongues, Eyes: And yet all these are but as little *Rivulets*; the *Fountain*, or rather the *Sea* that feeds them is our corrupted Nature.”*

Fourthly, We learn from hence, that all are equally corrupted; all are equally far gone from God; equally far fallen from Original Righteousness; and equally sunk into Original Sin. There is no Difference. All are alike by Na-

* *Wilkin's Gift of Prayer.*

ture. One is no better than another: Neither hath one Sinner any Reason to glory over another. But then if all are equally corrupt, how comes it to pass, that they do not all run into the same outward Immoralities? Why do they not commit the same gross Enormities? The Reason hereof is, because Men have different bodily Constitutions, different Educations, and different Temptations: They are under various Constraints and Restraints, and have different Degrees of Knowledge. If Men were all exactly in the same Circumstances in every respect, they would all discover the same Depravity of Heart, and commit equal outward Iniquity. But their different Circumstances, together with the Restraints of God's Grace, and the Hand of his Providence, are Causes why Men are not equally vitious outwardly. But all by Nature are alike degenerate, and inclined to Wickedness.

Fifthly, Hence we see the Necessity of Regeneration. Is it possible for Men in their Natural Estate, to enter into the Kingdom of Heaven? Can unregenerate Sinners enjoy the Pleasures of that high and holy Place? Do you think that a Creature, full of the depraved Appetites of a Brute, and the malignant Dispositions of a Devil, is fit to dwell with God in Glory? Therefore beseech God to create your Heart anew, that you may be fit to see his Face. Never rest till a Second Birth hath passed upon your Soul. What signifies the First Birth, unless you experience a Second? You had better never have been born at all, than not to be born again. Pray to God therefore,

fore, that you may be born of his Spirit, and be reinstated in his Favour.

Sixthly and Lastly, Have you any thing beside Nature in you? Have you any Supernatural Grace in your Heart? Do you find any change in you? Are you different from what you was? Have you passed from Darkness to Light? Do you live the Life of Faith? Are old Things past away? And are all Things become new in your Soul? Rejoice, and give God all the Glory. Do not insult other Sinners. Remember if you differ, 'tis the Grace of God that makes you to differ. Therefore be humble, be mean and abject in your own Eyes, and say with the Apostle, *By the Grace of God I am what I am.*

III. All Men are justly liable to the Torments of Hell for ever, as a Consequence of Original Sin. This may seem a harsh Saying; but it is true, as I will make appear at once. Every the least Sin you can mention deserves Hell: Only allow then, that Original Sin is Sin, and it will follow, that Hell is the due Desert thereof. This is clear, and (if I was to say no more) a sufficient Proof of our Proposition. I once, indeed, discoursed with a Man who gave it as his Opinion, that Men would not be condemned at the Day of Judgment for Original Sin. I believe there are many of his Mind, if they would speak the Truth. But St. *John* declares, that *the Blood of JESUS CHRIST cleanse:h from all Sin*, which implies, that without an Interest in his Blood, Men are cleansed

cleanse from no Sin, neither Actual nor Original. St. Paul saith, *Heb. ix. 22. Without shedding of Blood, i. e. the Blood of CHRIST there is no Remission, no Forgiveness of Sin, either Actual or Original; consequently all who are found Unbelievers at the last Day, will be condemned for both of them.*

Some Divines there are of an acute Genius and philosophick Turn of Mind, who affirm that we only lost our Immortality in *Adam*, and so (if there had been no Redeemer provided) should have died and perished like the Brutes, without arriving to any Future State, either of Happiness or Misery. Now if the Reader is of a candid and ingenuous Disposition, the following Quotations from the Homilies will convince him of the Error and Falshood of this Supposition.

“ We are by Nature the Children of God’s Wrath, but we are not able to make ourselves the Children and Inheritors of God’s Glory,” says the Homily on the Misery of Mankind. God’s Glory here denotes the eternal Fruition of him in Heaven, and consequently his Wrath, which is here opposed to it, must mean the Suffering of Eternal Torments in Hell, which is due to us for our *Original* or *Birth-Sin*; and therefore in the foregoing Part of this Homily we are called “ Children of the Wrath of God, when we be born.”

In the second Sermon on the Passion of our Saviour, the Church bewails our Apostacy in *Adam*, in these Words, “ O LORD, what had
“ *Adam,*

“ Adam, or any other Person, deserved at God’s
 “ Hand, that he should give us his Son? We are
 “ all miserable Persons, sinful Persons *damna-*
 “ *ble Persons*, justly driven out of Paradise, justly
 “ excluded from Heaven, *justly condemned to*
 “ *Hell.*” You see here as considered in Adam,
 we are not barely called mortal Persons, but
 sinful, yea, *damnable Persons, i. e.* Persons, de-
 serving everlasting *Damnation*. We are not said
 barely to lose our Immortality, and to be con-
 demned to a State of Insensibility or Non-exist-
 ence, but to be justly condemned to *Hell Fire*.

The Homily on the Nativity of JESUS
 CHRIST tells us, that “ before CHRIST’S com-
 “ ing into the World, *All men universally in*
 “ *Adam*, were nothing else but a wicked and
 “ crooked Generation, rotten and corrupt
 “ Trees, stony Ground, full of Brambles and
 “ Briars, lost Sheep, prodigal Sons, naughty and
 “ unprofitable Servants, unrighteous Stewards,
 “ Workers of Iniquity, the Brood of Adders,
 “ blind Guides, sitting in darkness and in the
 “ Shadow of Death: To be short, nothing else
 “ but Children of Perdition and *Inheritors of*
 “ *Hell.*” I have set this Passage before the
 Reader, that he may see what opprobrious
 Names and Characters our Church gives fallen
 Man: such as *a wicked and crooked Genera-*
tion, rotten and corrupt Trees, &c. &c. What a
 Heap of dishonourable Titles are here confer-
 red upon the rebellious Creature! What a
 Variety of Expressions are here made use of, to
 describe the Misery and Sinfulness of Man in his
 - apostate

apostate State! This I have taken notice of before.* This looks as if our Reformers were at a Loss to find out Names bad enough for the degenerate Race of Mankind. And this is directly contrary to the Practice of some Men, who are so lavish of their Encomiums on human Nature, as if they thought they could never say enough to display its Dignity and Excellence. If any of the established Church do this, let them read their Homilies, and then they will know better. Lastly, does not this Passage clearly teach us, that *all Men universally in Adam* did not lose their Immortality, and become perishable in Soul and Body, but that they were, by his Transgression, made Children of Perdition, and *Inheritors of Hell-fire?*

In the same Homily the Church makes her Lamentation in these Words, “ Oh! what a “ miserable and woeful State was this, that the “ Sin of one Man should destroy and condemn “ all Men.”---This I mentioned under the first Head, to shew that Adam’s first Transgression was charged upon all his Seed natural. But now observe the Penal Consequence hereof, which we have described in the Words immediately following; “ that nothing in the “ World might be looked for but only Pangs “ of Death and *Pains of Hell.*” Is not this something widely different from the bare Loss of Immortality? Can you possibly reconcile our being exposed to the *Pains of Hell*, with the sole Forfeiture of our Immortality? And soon

soon after we are said not barely to fall from Immortality to Mortality, or from Existence to Non-existence, but “from Heaven to Hell”. A few Pages after, *Adam* is called “a Fire-brand of Hell, and a Bond-slave to the Devil.” And afterwards it is added, “Neither he, nor any of his, had any Right or Interest at all in the Kingdom of Heaven; but were become plain Reprobates and Castaways, being perpetually *damned to the everlasting Pains of Hell-fire*”---How shocking is this! and yet it is true; our own Church vouches it; and hence we learn, that sinful *Adam*, and all his sinful Progeny, justly deserve to be cast into *Hell-fire*. The ninth Article attests the same Truth; for having described the innate moral Defilement of our Nature, it immediately adds, “In every Person born into this World it deserveth God’s Wrath and Damnation.” All this shews the Judgment of our Church, and may abundantly satisfy us that our original Lapse and Degeneracy in *Adam* did not barely entail bodily Death or Non-entity upon us, but did even render us obnoxious to the torments of Hell for ever.

I shall close this Head with the following Scriptures: Rom. v. 18. *By the Offence of one, Judgment came upon all Men to Condemnation.* Whether the Greek be translated by *the Offence of one*, as in the Text, or by *one Offence*, as in the Margin, the Consequence will be the same, namely, that by *one Offence of one Man*, viz. *Adam*, all Men incurred the Desert of eternal *Condemnation*. 2dly, As the *Offence*

fence of one here stands opposed to the *Righteousness of one*, viz. CHRIST, it follows, that as the one is imputed for *Justification of Life*, so is the other for *Condemnation to everlasting Death or Misery*. So also, ver. 16. *The Judgment was by one to Condemnation.**

In the 21st Verse the Apostle saith, *Sin hath reigned unto Death*. And by *Sin*, he here means *Adam's sinful Act*, in eating the forbidden Fruit, which is by a judicial Appointment of GOD reckoned to all his Posterity, and so reigns unto *Death*, viz. unto that Death which is opposed unto *eternal Life*, mentioned in the next Clause and that is eternal Death or Hell, which is called *Death*, Rom. vi. 23. James i. 15. John viii. 51. This is also stiled the *second Death*, Rev. xxi. 8. This Death GOD threatened our first Parents with: *In the Day that thou eatest thereof thou shalt surely die*, Gen. ii. 17. where by *Death*, GOD intended all that the Scripture includes in that Term, and especially the suffering of endless Punishments in another Life, which the Word *Death* signifies in the Places abovesaid; and which the Verb *die* imports, Ezek. xviii. 20. John vi. 50.---xi. 26. Rom. viii: 13. True therefore is that of St. *Augustine*; when it is asked, with what Death GOD threatened our first Parents, if they transgressed his Command, and did

* The Greek Word denotes the eternal Sufferings which await the Wicked in a future Life. In this Sense the Word is used, Rom. viii. 1. and the Greek Verb bears this Signification, Mark xvi. 16.

did not continue in their Obedience? whether Death of the Soul, or of the Body, or of the whole Man, or that which is called the second Death? The Answer is, All these.

Rom. viii. 7. *The carnal Mind* (and that is the Mind of every Man by Nature) *is Enmity against GOD.* . If it had been only an Enemy, then possibly it might have been reconciled; but being *Enmity* in the abstract, it must be in its own Nature irreconcilable to GOD; and so informs us that this malevolent Principle must be extirpated, and a Principle of Love to GOD implanted, before our Souls can be holy or happy. Natural Men have an *Enmity* against the Being and Sovereignty of GOD, against his holy Nature and his holy Law; they hate the Gospel of his SON; the Doctrines of his Grace, and the Work of his SPIRIT upon the Heart. This we need not go far to see. And they are so totally ignorant of GOD, so infinitely distant from him, and so diametrically opposite to him, that this same Apostle calls them *Atheists*; Eph. ii. 12. But what follows? *To be carnally minded is Death*, Rom. viii. 6. *The Minding of the Flesh*, is the inherent Depravation of our Nature, and is a proper Expression to denote Original Sin; therefore we see this Phrase is made use of for that Purpose in the Ninth Article of our Church: and Death here being opposed to *Life* and *Peace*, must mean eternal Death, as I before noted. This Text therefore is a full Proof that Hell is the Desert of Original Sin.

The greatest Text is still behind, a Text which contains the whole Doctrine, and which therefore I reserve to the last; it is *Eph. ii. 3.* *Among whom we all had our Conversation in Times past in the Lusts of our Flesh, fulfilling the Desires of the Flesh and of the Mind; and were by Nature the Children of Wrath even as others.* The Apostle here reminds the Believers at *Ephesus* of their State before their Calling and Conversion to the Faith of CHRIST; and he does not think it sufficient to admonish them only of their outward evil Conversation, expressed by *fulfilling the Desires of the Flesh and of the Mind*, but he tells them likewise of their Original Depravation, and thereupon calls them *Children of Wrath*; which answers to that of *Peter*, who calls natural Men, *Children of a Curse**. Such are all Men in their natural State, as the Apostle informs us, by saying, in the first Person, *We all were, by Nature, Children of Wrath, even as others.* By *Wrath*, the Apostle here means God's Eternal *Wrath*: And since we are here said to be, *by Nature, Children of Wrath*, this implies, that we are *by Nature Sinners*, for God's *Wrath* is due to none but Sinners, and for nothing but Sin: We are therefore *by Nature Sinners*: And how can this be any otherwise than by having the Sin of *Adam* imputed to us, and a defiled Nature communicated to us? Upon this Account therefore we naturally fall under the curse of God, and deserve to feel his infinite *Wrath* and fiery *Indignation* for ever. So that this Text plainly holds forth both the Guilt and Punishment of Original Sin.

Now

* 1 Pet. ii. 14.

Now since this Place is so clear a Proof of our Point, we must expect that our Adversaries of the *Socinian* and *Pelagian* Persuasion will do all they can to wrest it out of our Hands. Various Methods are used to pervert it; and 'tis with extreme Difficulty our Opposers evade the Force of it. Let us then examine some of their Artifices and Subterfuges whereby they labour to avoid it. And some there are who by *Nature* understand acquired Habit, which, say they, is *Second Nature*, and therefore may not unfitly be called by that Name. But, *first*, though Habit and Custom are called *Second Nature*, does it follow that Nature is no more than acquired Habit or Custom? *2dly*, This Interpretation of the Word would make the Apostle guilty of Tautology. Observe, he had before told them of their actual and habitual Sins, in these Words, *fulfilling the Desires of the Flesh and of the Mind*; and therefore for him to have mentioned it over again, would have been needless and superfluous. A discerning Eye cannot but take notice how gradually the Apostle proceeds from speaking of their wicked Lives and Actions, to lead them to the Fountain of all, the original Corruption of the Heart, *ver. 2, 3.* *3dly*, The Scripture uses the Greek Word, to signify our Birth, *Gal. ii. 15.* we who are *Jews by Nature, i. e.* born such: Again, *Rom. ii. 14.* the *Gentiles* do by *Nature* the Things contained in the Law. Since the Word *Nature*, in these Places, denotes our Birth or Nativity, why should it not be so understood in the Text before us? What Reason can possibly be assigned for giving the Word another

Turn, unless it be the inveterate Prejudice of Men against the Doctrine we are defending?

Again, others labour to confine this Text to the *Gentile* World; but this will be no easy Matter, because of the general, yea, universal Terms the inspired Apostle here makes use of, *we all*, plainly comprehending himself and all Mankind, both *Jews* and *Gentiles*. To this it is objected, that in the 1, 2, 5, 8, and 11th Verses, the divine Writer speaks in the second Person; and from thence they conclude, that in this third Verse there is only an ordinary Enallage of Persons, the First is put for the Second: and when the Apostle says *we*, he means *ye*. But that there is no such Enallage of Persons as is pretended, the following Considerations fully demonstrate. *First*, The Apostle designedly includes himself, as is his constant Way when he would humble himself upon a Review of his State before Conversion, and extol the Riches of God's Grace in CHRIST JESUS. Thus *Tit. iii. 3. We ourselves also were sometimes foolish, disobedient.* -- And, *1 Cor. xv. 9.* he calls himself *the least of the Apostles*, and *less than the least of all Saints*, *Eph. iii. 8.* and *the Chief of Sinners*, *1 Tim. i. 15.* Why then should we think the Apostle excludes himself in the Place under Consideration? Or rather have we not abundant Reason to think he speaks in the first Person on purpose to include himself therein? *Secondly*, In the first Verse of this Chapter the Apostle speaks in the second Person; and *you* hath he quickned who were *dead in Trespasses and Sins*: But then, in the
fifth

fifth Verse he says, even when *we were dead in Sins*. Here you see is an Exchange from the second Person to the first: And what Account can be given of this, unless the Apostle thereby intended to shew that he in his natural State was *dead in Sins* as well as they, and so was quickened by the same divine Power that quickened them? *Thirdly*, Please to observe in the three first Verses he describes the Condition of the *Ephesians*, and all Men by Nature; and then to the End of the Chapter sets forth the State of Grace: In the latter he plainly reckons himself, v. 4, 5, 10. and this implies, that he once was in the former. Thus we see the Cavils of our Adversaries are null and void; and this Text shews us, that all Mankind are originally corrupted; and so long as it remains in the Bible, will be an undeniable Testimony of the Truth of the Doctrine of Original Sin. This is the Sin of which the Apostle complains, Rom. vii. 21. *Evil is present with me, it lieth near me, it sticks close to me, and I can't be rid of it.* This Sin cleaves to us, it adheres to our Hearts, it sticks as close to us as our Skin to our Flesh, or our Flesh to our Bones. This Sin is wrapt up in us, it is deeply rooted in our Natures, and so strongly fastened to our Souls, that nothing but the Almighty Power of God can disentangle us from it. Of this Sin *Jeremiah* speaks, chap. x. ver. 14. *Every Man is brutish in his Knowledge.* Of this Sin *Solomon* was deeply convinced, when he cried out, *Surely I am more brutish than any Man, and have not the Understanding of a Man,* Prov.

xxx. 2. And if he who was the wisest Man made such a Complaint, how much more Reason have we to bewail our native Ignorance and *Brutishness*? The late Archbishop* seems sensible of this when he says, “ They (*i. e.* “ our first Parents) by this first Transgression, “ did not only lose for themselves the Image “ and Favour of God, but withal deprived their “ Posterity of that blessed Estate, *Rom. iii. 23.* “ and plunged them into the contrary, *Rom. v. “ 12.* bringing Damnation upon themselves and “ us all.” And another learned Prelate† clearly delivers this Doctrine in these Words “ This “ Original Sin hath been propagated to us “ both by Imputation and real Communica- “ tion. *1st.* By Imputation of Adam’s parti- “ cular Transgression, in eating the forbidden “ Fruit; for we were legally Parties in that “ Covenant which was at first made with him, “ therefore cannot but expect to be liable to “ the Guilt which followed upon the Breach “ of it, *Rom. v. 12.* *2dly.* By real Communi- “ cation of evil Concupiscence and Deprava- “ tion of our Natures, which was the Conse- “ quence of the first Rebellion: We were all of “ us naturally in our first Parents, as the “ Streams in the Fountain, or the Branches in “ the Root and therefore must needs partake “ of the same corrupted Nature with them “ *Job xiv. 4, -- xv. 14.* This might justly make “ us more loathsome and abominable in God’s “ Eyes than either Toads or Vipers, or any “ other

* Usher.

† Bishop Wilkins.

“ other the most venomous, hurtful Creatures
 “ are in ours; and for this alone he might justly
 “ cut us off and condemn us, tho’ it were mere-
 “ ly for the Prevention of that Mischief and
 “ Enmity against him which the very Principles
 “ of our Natures are infected with ” I might
 say a great deal more. We have abundant Te-
 stimonies on our Side, both human and divine,
 but I think I have fulfill’d my first Undertaking.
 I have largely explained the Doctrine of Ori-
 ginal Sin, and clearly shewn that Adam’s Sin is
 imputed to us, that a spiritual Contamination of
 Nature is inherent in us, and that hereupon we
 are justly liable to God’s eternal Wrath. Some
 Men cannot bear to hear of this Doctrine, be-
 cause it stains all the Pride of human Glory,
 and debases Man, that excellent creature, as
 they call him; yea, this Doctrine resembles
 carnal Men to Brutes and Devils, seeing they
 are naturally tinged with all the sensual In-
 clinations of the one, and all the malignant
 Qualities of the other. Hence it is that this
 Doctrine is generally disrelisht by the proud
 Philosopher and the self-righteous Moralist.
 But convicted Sinners feel the Truth of it in
 their Hearts. And believe me, that is the best
 Divinity which lays the Creature lowest, and
 exalts CHRIST highest. None savingly know
 the LORD JESUS, but those who are in some
 degree acquainted with the inward Corruption
 of their Hearts. If the Reader is wounded
 with an experimental Sense of his indwelling
 Pollution and Sinfulness, he will gladly hear,
 and greedily embrace the free Salvation of

CHRIST JESUS. But *they that are, whole need not a Physician.* They that have no sensible Experience of their lost Estate by nature, neither see the Necessity, nor know the Value of a Saviour.

Upon the whole we may learn, *First*, to disclaim all Pretensions to the Merit of Heaven. We are Sinners by Nature as well as by Practice, and we deserve nothing but Hell. When we have done all we can, our natural Righteousness will never merit Heaven. Consequently the supererogatory Works of the *Papists*, and the Self-Righteousness of *Soci-nians*, *Pelagians* and *Semipelagians*, falls to the Ground. 'Tis true, proud Nature is not willing to acknowledge she deserves Hell. It is a very great conviction of the Spirit, when Persons are enabled sincerely to make this Confession. Many, indeed, formally say, they deserve Hell, who do not consider what Hell is. Yet none go to Heaven, But those who first see they deserve Hell; and none are saved but those who own they deserve to be damned. Are you convinced of this? Do you know you deserve Hell? Do you seriously acknowledge Damnation is your due, if GOD was to deal with you in strict Justice? Happy are they who have this Knowledge of themselves and their own Demerit. This is the first Step to eternal Salvation. If therefore GOD by his SPIRIT hath shew'd you your miserable Condition by Nature, he will surely shew you his Free, Rich, Sovereign Salvation by Grace.

Secondly,

Secondly, We cannot but observe, what a Parallel there is between our Apostacy in Adam, and our Restoration by CHRIST. As on the one hand, we have Sin Imputed, Sin inherent, and deserve Everlasting Damnation; so on the other, we have Righteousness Imputed, Righteousness Inherent, and are entitled to Everlasting Salvation. These are both of them great and wonderful Mysteries; and they mutually explain and illustrate each other; The greater Knowledge you have of the one, the greater Knowledge you will have of the other; and the experimental Knowledge of both is best. If a Man sees himself in the First Adam without seeing himself in the Second, 'tis enough to drive him to Despair and Distraction; and to make him perfectly miserable. But when a Person sees himself in the Second Adam, CHRIST JESUS, it makes his Heart rejoice; and such a Soul is truly Happy, unspeakably Happy, eternally Happy.

C H A P. II.

Of JUSTIFICATION *by* FAITH.

INDEED it would grieve me to speak of the Ruin of Mankind, without pointing out the Way of their Recovery. It would be infinitely better for Man not to know his Disease, than not to know the Remedy. Having then in the foregoing Chapter, declared the deplorable State of Man by Nature, as he lies under the Guilt and Curse of Original Sin, I now come to treat of his Salvation by CHRIST JESUS, and to discourse of Justification by Faith alone. I take unspeakable pleasure and Satisfaction in speaking upon this Subject, and I could dilate upon the Theme for ever. I had a great love for this Doctrine long before I felt the Power and Efficacy of it upon my own Heart, but since I have tasted its Sweetness and Excellency, it is become the Life of my Soul, the Joy of my Heart, and the Support and Comfort of my Spirit. My delight and Glory is in proclaiming this Evangelical Truth; and I wish I could hear it preached in all the Churches in *England*. I know, indeed, it is an arduous Undertaking for such a Strippling as I to attempt to handle this grand and important Article of our Religion. I know
my

my own Weakness, and trust in the Lord for Strength; I depend upon his Assistance; through his Grace strengthening me, I can do all Things. And that I may set this Doctrine before the Reader in the clearest Light I can, I choose to state it in the five following Propositions, each of which (if God enables me) I will undertake to make good from the Homilies and Articles of the Church of *England*:

I. Men can do no good Works acceptable to God before Faith and Justification.

II. Justifying Faith is the Gift of God.

III. Justification is by Faith only.

IV. Works have *no Part* in our Justification.

V. Good Works follow after Justification, and are the Fruits of Justifying Faith.

I. I am *first* to shew, that Men can do no good Works acceptable to God before Faith and Justification. And this is more than once asserted in the Homily of good Works, where we meet with this Passage, “ Faith giveth Life
 “ to the Soul, and they be as much dead to
 “ God that lack Faith, as they be to the
 “ World, whose Bodies lack Souls. Without
 “ Faith, all that is done of us is but *Dead be-*
 “ *fore* God, altho’ the Work seem never so
 “ gay and glorious before Men; even as the
 “ Picture graven or painted, is but a dead Re-
 presenta-

“ presentation of the Thing itself, and is with-
 “ out Life or any manner of moving: so be
 “ the works of all unfaithful Persons.---They
 “ be but the *Shadows* and *Shews* of lively and
 “ good Things, and not good and lively
 “ Things indeed---Without Faith no Work
 “ is good before God”. These Words are
 clear, and need no Commentary to explain
 them. All Works without Faith, are here
 said to be *Dead*, just as a Picture is but a dead
 Representation of the Original. The same
 Doctrine is afterwards confirmed and exempli-
 fied by the following Instance, “ If a Heathen
 “ Man clothe the Naked, feed the Hungry,
 “ and do such other like Works: yet because
 “ he doeth them not in Faith, for the Ho-
 “ nour and Love of God, they be but *Dead*,
 “ vain and fruitless Works to him.”---Again,
 it is said in the same Homily, “ Faith of itself
 “ is full of good Works, and nothing is Good
 “ without Faith. And for a Similitude he
 “ [*Augustine*] saith, that they which glister
 “ and shine in Good Works, without Faith in
 “ God, be like *Dead Men* which have goodly
 “ and precious Tombs, and yet it availeth
 “ them nothing---He that doth good Deeds,
 “ yet without Faith, he hath no Life.” Per-
 sons may be outwardly Moral and Virtuous,
 they may appear very Good and Righteous,
 and yet have no living Faith in the LORD JE-
 sus. This is a common Case. Men abound
 in Works seemingly good when yet they them-
 selves are Infidels in their Hearts. Hence
 all their Good Works, for want of Faith in
 the

the Blood of CHRIST, are *Dead* before GOD, and will no more profit their Souls than gilded Sepulchres profit dead Bodies.

The Thirteenth Article is much to our Purpose; it runs thus:

XIII. *Of Works before Justification.*

“ Works done before the Grace of CHRIST, and the Inspiration of his SPIRIT, are not pleasant to GOD, forasmuch as they spring not of Faith in JESUS CHRIST, neither do they make Men *meet to receive Grace*, or (as the School Authors say) deserve Grace of Congruity; yea rather, for that they are not done as GOD hath willed and commanded them to be done, we doubt not but they have the *Nature* of Sin.” We see here what Estimate our Church makes of Works done before Faith and Justification: They have not only the Form or Appearance, but even the very *Nature* of Sin. “ All the Works of *Unbelievers* and *Natural Men* (saith Bishop *Sanderson*) are not only stained with Sin, (for so are the best Works of the Faithful too) but also are *really* and *truly* Sins.”* Hence the popish Doctrine of Grace of Congruity, or Men’s making themselves *meet to receive Grace*, is justly condemned. Indeed I could wish none but *Papists* held the said Doctrine. But, alas! there is Popery enough without going to *Rome* for it. Yet I would observe

* Sixth Sermon.

observe, this Article which condemns the Grace of Congruity of the *Papists*, does equally condemn the preparatory Conditions of the *Socinians* and *Remonstrants*. What a Folly is it to talk of, or to suppose in fallen Man, Conditions previous to his Justification? They who talk at this rate, know not what they say, nor whereof they affirm. In a natural Man there is no *Meetness*, but a *Meetness* to Sin, and a *Meetness* to be damned. They who know themselves, know this. And there are no Conditions prerequisite to Justification, but what GOD by his SPIRIT is pleased to work in Men's Hearts. None are *meet* to receive Grace, till GOD makes them so. None are *meet* to obey the Gospel, till GOD implants in their Souls a Principle of Faith and Evangelical Obedience. Before this is done, there is no *Meetness* in the Creature, no Disposition to any thing spiritually Good; neither are any of our Works acceptable and well-pleasing in the sight of Almighty GOD. This is the Doctrine of the Church of *England*, and they are all Dissenters from her Articles and Homilies that assert the contrary.

And as this Doctrine is agreeable to the Constitution of our Church, so is it exactly consonant with the Holy Scriptures. Thus saith *Solomon*, Prov. xv. 8. *The Sacrifice of the Wicked is an Abomination to the LORD*. All Unbelievers are wicked Persons; how sober and upright soever their lives may be, their Hearts are wicked and impious. And while they are in this State, all their *Sacrifices i. e. their religious*

ous Performances, are not barely unacceptable, but abominable, yea an *Abomination* (in the Abstract) *unto the LORD*. The same thing is again asserted *Ch. xxi. v. 27.* which plainly shews us the Judgment of *Solomon* in this matter. And hence we learn, that all the Works of those who have no saving Faith in *CHRIST* are odious and abhorred of Almighty *GOD*. We may observe *Sacrifice* is here opposed to *Prayer* in the next Clause, for when the *Jews* offered *Sacrifice* they generally joined *Prayer* with it. This Text therefore teaches us, that both the *Prayers* and the *Sacrifices* of the *Wicked* are equally displeasing in the sight of *GOD*. Some make an ill use of this Text, and from hence take Occasion, to omit *Prayer*; for say they, the *Prayer of the Wicked is an Abomination to the Lord*, and therefore we think it better not to pray at all. Thus the Devil deludes them. Such Persons ought to consider, *First*, It is not the design of the inspired Writer to deter Men from *Prayer*, but only to warn them against *praying* with their Hearts full of *Impenitency* and *Infidelity*. The Use therefore we are to make of this Text, is not to omit praying at all, but to approach the Lord in an acceptable manner; which we can do no otherwise, than by drawing near to the Throne of his Grace through Faith in his dear Son, and *lifting up holy Hands* in *Prayer without Wrath and Doubting*. *1 Tim. ii. 8.* *Secondly*, the *Omission of Prayer* is a Sin of itself, and in its own Nature, whereas the *Prayer of the Wicked* is not a Sin in itself, but only in respect of the

Form or Manner of performing it, viz. because Evangelical Faith is wanting. Altho' therefore the *Prayer* of the *Wicked* is an *Abomination* to the Lord, yet their *Omission of Prayer* is a much greater *Abomination*. The *Wicked* then had much better pray as well as they can, than not pray at all. *Thirdly*, 'Tis true indeed, if Men pray against Sin in general, or any one sin in particular, and yet indulge themselves in the wilful and habitual practice of it; what Hypocrisy is all this! To be sure such Prayers must be very loathsome and detestable in the Eyes of the Almighty: But then if Persons are awakened to a Sense of their Wickedness, if they groan under the Burthen of it, and desire to be delivered from it, will you say that their *Prayers* are an *Abomination* to the Lord? This can never be, else what is the meaning of that Promise in Isaiah, *Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his Way, and the Unrighteous Man his Thoughts; and let him return unto the Lord, and he will have Mercy upon him, and to our God, for he will abundantly pardon him.* This shews how groundless this Cavil is. And the Truth of all is, Men are willing to omit Prayer, and so the Devil and their own wicked Hearts furnish them with many Pleas and Pretences to excuse themselves.

Our Saviour delivers this Doctrine, *John xiv. 6. No Man cometh unto the Father but by me.* Our Persons and our Performances are both accepted of God upon the same Foundation; but

but our Persons are not accepted without Faith in Christ, neither therefore are our Performances. This Text then is a plain Proof, that none of our Good Works are pleasing to God; till we have Faith in his Son Christ Jesus our Lord.

The Apostle *Paul*; in many Places, asserts this Truth. Thus *Rom. viii. 8.* *So then they that are in the Flesh cannot please God.* *Flesh* here denotes the same as the *minding of the Flesh*, ver. 6. *i. e.* the unregenerate State of Man. All who are in this State *cannot please God*, and the Reason is, because they have no Faith in the Mediator; for, as *St. John* saith, *Whosoever believeth that Jesus is the Christ is born of God*, 1 *John v. 1.* So on the contrary, those who are not born of God do not believe. Therefore Unregenerate and Unbelievers, are Terms convertible; and therefore of these latter, as well as the former, the Apostle affirms, that they *cannot please God*; he does not say, they cannot so easily, they cannot so exactly, they cannot so perfectly; but he speaks simply and absolutely, they *cannot*; to let us know *they cannot please him* in any Measure or Degree. Let them do what they will or can, still so long as Unbelief is in their Hearts, this poisons all their Services, and makes their best Works unacceptable and offensive to Almighty God.

So again *Ch. xiv. ver. 23.* *Whatsoever is not of Faith is Sin.* Whatsoever Work or Action does not spring *out of Faith*, as the Fruit

out of the Tree, is Sin, and so consequently must be displeasing to our heavenly Father. 'Tis true the holy Apostle delivers this Sentence particularly, concerning eating divers or all kinds of Meats, which some weak Christians lately converted from *Judaism* scrupled: The Divine Teacher therefore here admonishes such scrupulous Persons to abstain, informing them, that since they questioned the Lawfulness of it, it would be Sin in them to eat: altho' to others who had no Doubt nor Scruple concerning it, it would be no Sin at all, *ver. 2--23* But then we are also to observe that the Apostle lays this down as a general Maxim in Christian Divinity, and accordingly we are to take it in a large Sense; and so it teacheth us, that all our Works without Faith are nothing Worth; they are sinful, yea, Sin itself, saith the Apostle. And I remember the Church of *England* in one of her Homilies* makes this Use and Application of this Text.

The same infallible Author speaks the same Language, *Heb. xi. 6. But without Faith it is impossible to please him, viz. God.* The Apostle, in the Words foregoing, had testified that *Enoch pleased GOD*; whence it inevitably follows, that he must have been a Believer in Christ, for *without Faith* in him 'tis absolutely *impossible to please GOD*. And as *Enoch* could not please God without Faith, so neither can any other Person. This therefore is universally

* Of Good Works.

verfally true, that none of our Services, how fpecious or perfect foever they may feem, can please God, if they are not done in the Faith of Chrift. And thus I think I have faid enough to prove and eftablifh my firft Propofition. This and the forementioned Texts evidently declare, that no Good Works, acceptable to God, can poffibly be done by us, before we believe in the Saviour, and are juftified.

From what hath been faid we infer,

I. The Necessity of Faith in the Redeemer.

II. The utter Impossibility of Justification by Works.

I. How necessary is Faith in the Redeemer? Neither our Persons nor our Services are accepted of God without it. How earnestly then should we seek after this Grace? How unwearied should we be in the Pursuit of it? All the Good Works you do are displeasing to God, unless they spring from a living Principle of Faith in Chrift Jesus our Lord. Never therefore give any Rest to your Soul till you find this gracious Principle wrought in you. Cry Day and Night to God to implant it in your Heart. It is Faith in Chrift which recommends both our Persons and our Performances to the Acceptance of our heavenly Father, and without this neither the Works of Heathen Philosophers nor Christian Professors are well-pleasing in his Eye. *Gentiles, Jews*

and Christians, stand upon the same Foundation in this Respect; they all equally stand in need of, and are equally beholden to the Merits of Christ to interest them in the divine Favour. Are you therefore profess'd Christians? still I must press and exhort and beseech you to believe in the Lord Jesus Christ, or else you cannot be saved. You may be ready to think with yourselves, do not Christians believe in Christ? How else are they Christians? And in what an extravagant Way doth this Man talk, when he exhorts Christians to believe in Christ? If he exhorted Heathens to believe in Christ, we should not so much wonder at it; but to exhort Christians to believe in Christ, seems to us quite needless and superfluous, yea, inconsistent and contradictory. This is a common Objection; and 'tis true indeed, if Persons do not believe in Christ, they are no Christians: But then how many pass for Christians who have no vital Faith in the Blood of Christ, yea, perhaps, maliciously oppose the Doctrine of true evangelical Faith, and ridicule all Christian Experience? Alas! all are not *Israel* that are of *Israel*. All are not christians that take to themselves the Name and Profession of Christianity. Many ('tis to be feared) call themselves Christians, who yet know no more of Saving Faith in Christ than *Jews*, *Turks*, *Papists* or *Pagans*. Indeed 'tis an easy Matter for Men to say they believe in Christ, but then 'tis not so soon done as said. Let me exhort thee therefore, dear Reader, to enquire how 'tis
with

with thy own Soul. Thou mayest have heard of Jesus Christ with *the hearing of the Ear*, but hath the *Eye** of thy Faith *seen him*? Hast thou beheld his Fulness and All-sufficiency? Hast thou had a View of his incomparable Excellency? Hast thou felt in thy Heart the absolute Necessity of just such a Saviour as he is? If thou hast not, assure thyself that thou art yet in Sin and Unbelief, and hast no saving Acquaintance with the dear Immanuel. I now therefore call upon all Christians: I command you all, in the Name of the Lord Jesus Christ, *Examine yourselves whether you be in the Faith*, 2 Cor. xiii. 5.

But how stands the Case if Persons are not only nominally but really Believers in Christ? Is it reasonable and expedient to exhort such to believe in his Name? What think you? Is it advisable to follow our Saviour's Example, or is it not? If it is, observe what he says to his Disciples, *John* xiv. 1. *Ye believe in GOD, believe also in me.* Our Lord's Disciples were Believers at this Time, and yet you see he exhorts them to believe in him, which shews that it is highly, yea, infinitely reasonable to call upon Believers to believe in Christ. And what think you of the *Ephefians* and *Thessalonians*, to whom St. Paul directed three of his Epistles? I presume you will allow they were Christians; and yet you may observe, the sacred Writer exhorts the former to take *the Shield of Faith*, and the latter to put on *the*

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Breast-

* Job xlii. 5.

*Breast-plate of faith**. The Evangelist *John* puts this Matter beyond Doubt, 1 *John* v. 13. *These Things have I written unto you that believe on the Name of the Son of GOD, that you may know that ye have eternal Life, and that ye may believe on the Name of the Son of GOD.* The holy Apostle here doth not write to Heathens, but to Christians; he doth not write to Unbelievers, but to *Believers*; and for what Purpose? Why, the inspired Author himself tells us, that they may *believe on the Name of the Son of GOD.* All this shews, that 'tis necessary to exhort not only Heathens and Infidels, but even Christians, to *believe* in Christ. The Reason of this is easily assigned; for Faith is a progressive Grace, and (if it is of a right Sort) is continually upon the Increase, and makes perpetual Advances towards the Maturity of a full Assurance. All who are true Believers find the Use and Influence of such Exhortations, to strengthen and perfect their Faith; they cannot rest in their present Attainments, but are continually pursuing after greater Measures of this heavenly Grace. Let us all then forget the Things that are behind, and reach forth unto those which are before, if we may apprehend that for which we are apprehended of Christ Jesus, Phil. iii. 12, 13.

II. From hence we infer the Impossibility of Justification by Works. This is plain and obvious; for if we can do no Works acceptable

* *Eph.* vi. 16. 1 *Theff.* v. 8.

able to GOD before our Justification, how then can we be justified by our Works? This is utterly impossible. If we were to be justified by our good Works, they must of Necessity precede our Justification, which they do not, and consequently we are not justified by them. My late Lord of St. *Asaph* plainly saw the Force of this Way of arguing, and therefore in his private Thoughts he bears a noble Testimony on our side. " 'Tis a Matter of Admi-
 " ration to me, how any one that pretends to
 " the Use of his Reason, can imagine that he
 " should be accepted before GOD for what
 " comes from himself. For how is it possible
 " that I should be justified by good Works,
 " when I can do no good Works at all before
 " I be first justified? My Works cannot be
 " accepted as good before my Person be so;
 " nor can my person be accepted of GOD till
 " ingrafted into CHRIST, before which en-
 " grafting into the true Vine 'tis impossible I
 " should bring forth good Fruit; for *the Plow-
 " ing of the Wicked is Sin*, says Solomon; yea,
 " *the Sacrifices of the Wicked are an Abomina-
 " tion to the LORD*, Prov. xxi. 4.---xv. 8." Thus speaks this judicious Writer, this Phoenix of the *British* Divines, as he is called; and he hath the Scriptures, and the XIIIth Article of the Church of *England*, to countenance him herein, as I have before shew'd.

And if the above Argumentation be allow-
 ed, then who sees not that this is a previous
 Proof of our third and fourth Propositions?

And

And truly I know no possible Way of evading the Force of this, unless our Adversaries have Recourse to that Variety of Justifications which they have invented, which is an Artifice they frequently make use of just to blind their own Eyes, and to obscure Divine Truths. Accordingly you will often observe them making a Distinction between the Justification of Heathens and the justification of Christians, between Justification at Baptism, or at the Time of Believing, and Justification at the Day of Judgment. But what mean these groundless Distinctions? Have they any Foundation in Scripture? *First*, The Scripture mentions but one Way of Justification both for Heathens and Christians, and that is by Faith, *seeing it is one GOD who shall justify the Circumcision by Faith, and Uncircumcision through Faith*, Rom. iii. 30. *Secondly*, The Scripture speaks of but one Time of Justification, and that is when Persons believe in CHRIST; so *Acts* xiii. 39. *And every Believer in him is justified*. And our Saviour saith, *He that believeth on me hath everlasting Life*. Which shews that when Souls believe in JESUS, they are instantly and forthwith justified. We see then that Justification is a Privilege conferred on believers while they are in this present World. As to Justification at the Day of Judgment, it is nothing else but God's solemn Declaration, and open Acceptance of those whom he hath in this Life justified. God will then accept none who were not justified before they departed hence. Of this declarative justification, saith our Lord,

I will!

I will confess, i. e. publicly own and approve of those who have confessed me before Men.--- Then shall the Righteous shine forth as the Sun in the Kingdom of their Father, Matt. x. 32.--- xiii. 43.

II. Justifying Faith is the Gift of God. This Proposition contains two Particulars. Accordingly in explaining it, we shall, *First*, Enquire what Faith is. *Secondly*, we shall shew that it is the Gift of God.

First, What is Faith? And the shortest and withal the surest Way to know this is to consult the Holy Scriptures. There we are informed, that *Faith is the substance of Things hoped for, the evidence of Things not seen.* This is a general Description of Faith.. Faith is here described by two of its essential Parts or Properties. *First*, It is *the substance of Things hoped for.*---Faith is the Foundation of Hope. We must believe the Truth of a Promise before we can hope for its Accomplishment. Hope therefore immediately follows Faith. Faith and Hope are nearly related. Faith brings near to us those Things which are the Objects of our Hope; it gives us a present Possession and Enjoyment of them, and gives them a present being and Subsistence in us, and is therefore fitly and properly called the *substance of Things hoped for.* The Greek Word is sometimes* trans-

* 2 Cor. ix. 4. Heb iii. 14.

translated *Confidence*, as signifying that full Assurance which Faith give us of our obtaining the full Fruition of those Things for which we hope, and which we partly possess at present. *Secondly*, Faith is the Evidence of Things not seen. It gives us a View of the invisible Glories of another World. It is a spiritual Optic, whereby we discern those Things which are concealed from the Eyes of our Body, and which are unseen by the Eye of Natural Reason. Faith is the Evidence or Demonstration of these Things; it so illuminates and magnifies them, and gives us such a near Prospect of them, and such a clear insight into them, as leaves no Doubt upon our Minds of their Truth and Reality. This is an account of Faith at large, and comprises in it as well an historical Assent to revealed Truths, as a saving Acquaintance with Jesus the Mediator.

But then justifying Faith, or Faith as it especially refers to Christ, and hath his Merits and Righteousness for its object, is variously expressed and represented in Holy Scripture. Sometimes this Faith is signified by *coming* to Christ. So saith our blessed Lord; *Come unto me all ye that labour,---And he that cometh to me shall never hunger, and he that believeth on me shall never thirst*, John vi. 35. The latter Clause explains the former, and lets us know that *coming* to Christ is as much as *believing* in him. Sinners, by Nature, are at an infinite Distance from God: they have lost all
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Communion with him, and are become entire Strangers to him. *We all like Sheep have gone astray,---*but by Faith we return unto Jesus *the Shepherd and Bishop of our Souls.---*And by him *we have Access by one Spirit unto God the Father.* *Isaiah liii. 6. 1 Pet. ii 25. Eph. ii. 18.*

Saving Faith is sometimes meant by *leaning* upon Christ. The Church is said to come up from the Wilderness *leaning upon her Beloved,* *Cant. viii. 5.* *Leaning* implies our own Weakness and Inability. A Person leans upon a Staff or Pillar when he is weak, just ready to faint, and unable to support himself. In like Manner when a Sinner feels his own Weakness, when he is oppressed with the insupportable Weight of Sin, and finds himself just ready to sink under it, then he leans upon Christ, is supported by him, and derives spiritual strength and Refreshment from him.

Sometimes the Word *Rest* is made use of to denote living Faith in Christ. *Rest in the Lord,* saith the Psalmist, *Psal. xxxvii. 7,* and our Saviour promises to give *Rest* to those who come unto him *Matth. xi. 28.* As the weary Mariner finds *Rest* in the Haven, or as the weary Traveller rests when he gets home, so the weary Sinner hath *Rest* for his Soul when he believes in Christ.

Sometimes this Faith is intended by *Staying.* Thus God commands those *who walk in Darkness, to trust in the Name of the LORD, and stay upon their GOD,* *Isa. l. 10.* And the Remnant of *Israel* are described as *staying upon the LORD,*

LORD, *the Holy One of Israel in Truth*, Isa. x. 20. So again, *chap. xxvi. ver. 3. Thou wilt keep him in perfect Peace whose Mind is stayed on thee; because he trusteth in thee.* This Text teacheth us, that *Staying* is equivalent to *Trusting*, *i. e.* Believing. Man in this World is like a Ship at Sea. An Unbeliever is like a Ship, in a tempestuous Ocean, without Ballast or Anchor. A Believer is a Ship at Stays: Faith is the Cable, and Christ is the *Anchor sure and stedfast*, Heb. vi. 19. And although Winds blow hard and Billows run high, yet they shall never be able to drive him from his Anchor, nor sink him in the Sea of Perdition.

In some Places of Scripture, the Word *Roll* expresseth that Act of Faith which is justifying. *He trusted in the LORD, saith David, Psal. xxii. 8.* or, as 'tis in the Margin, *He rolled himself on the LORD.* So also, *Psal. xxxvii. 5. Commit thy Way unto the LORD.* Or, according to the *Hebrew*, *Roll thy Way on the LORD.* *Rolling on the LORD*, is believing or trusting in him; and since the Scripture uses this Expression, we cannot doubt of the Significancy and Propriety of it. And if *rolling on the LORD*, *i. e.* *rolling on God the Father*, be a proper Expression, why not *rolling on God the Son*? Many pious Divines therefore have made use of the Phrase, *rolling on Christ*, to denote Saving Faith in him. And those who are experimentally acquainted with Christ, know the Fitness and Suitableness of this Expression
to

to specify their Reliance upon Christ, to describe their casting their Souls entirely upon him, and entrusting the whole Affair of their Salvation in his Hand. Notwithstanding this, some Persons cannot bear this Way of speaking, they look upon it as no better than Cant and Enthusiasm, and ridicule and deride all who make use of it. But Men will speak Evil of Things they know not. Hereby they shew their Ignorance, both of the Scriptures, and also of the Power of God. Thus the Infidels in *David's* Time reproached him, *Psalms* xxii. 8. and thus the Scribes and Elders mock'd and reviled our Saviour, *Matth.* xxvii. 43, so that we see ancient and modern Scoffers agree. The Mockers of our Day symbolize with the Mockers of old, they go Hand in Hand, they use the very same Taunts and Jeers, and discover the same Infidelity and Depravity of Heart. If Christ himself was thus derided, why should his Followers expect any better Treatment? Is the Servant above his Master? or the Disciple above his Lord? If therefore they have thus hated and maligned the Master of the House, how much more those of his Household? If they shot out sharp Arrows, even bitter Words, at the Lord Jesus himself, how can you expect to escape them? Or why should you think much of bearing those *cruel Mockings* which Christ Jesus endured before you, and for your Sake? And with respect to the Adversaries, they perhaps may think they only laugh at a few Cant-Terms and odd Expressions of some poor, silly, whimsical Enthusiasts:

But

But this is bad enough, seeing these Terms and Expressions are found in Scripture, as I have before shewed. But the whole Truth of the Matter is, these profane Scoffers do not ridicule Words and Phrases only, but they deride and banter the Things signified thereby; and therefore they are highly criminal, and (if they repent not) will bring upon themselves swift Destruction.

Receiving Christ is another Scriptural Denotation of saving Faith, Thus John i. 12. *But as many as received him to them gave he Power to become the Sons of God, even to them that believe in his Name:* So that we see receiving Christ is believing in him; therefore, saith the Apostle, Col. ii. 6. *as ye have received the Lord Jesus.*---Hence we hear of *laying hold upon the Hope set before us*, Heb. vi. 18. and of *holding fast that which we have received*, Rev. iii. 3. All which signifies our Reception of Christ. This Reception of Christ is the Life of Faith. Thereby a Soul applies and appropriates the Lord Christ to himself, and can with *Thomas*, call him *my Lord and my God*, or say with the Apostle *Paul*, *he loved me and gave himself for me.* A true Believer receives Christ, and possesses him as his own Right and Property, Possession is the Foundation of all Happiness. Possession sweetens all Blessings to us, whether Temporal or Eternal. When a Worldling takes a Survey of large Tracts of Ground, when he sees great Sums of Money, or casts his Eyes on fine Bays of Building, if he can say, All this is mine, how
is

is his carnal heart delighted! and with what sensible Pleasure is his earthly Mind affected! It is just so in spiritual Things. When a Soul, by the Eye of Faith, sees the unsearchable Riches of Christ, when he hath the heavenly *Canaan* laid before him as in a Map; and when he beholds a Building of God Eternal in the Heavens, if he can say (and say upon sure Grounds) all this is mine; how wonderfully is the Soul transported! and what solid Joy does a Christian feel at such a Time! 'Tis the Possession of these Things that endears them unto him, and they give him infinitely greater Happiness and Satisfaction, than all the Pleasures and Profits of this World could possibly afford.

Thus I have given you the Scriptural Account of Faith; and this I hope will satisfy you: If it will not, I know not what will. You perhaps may be for a Faith of a more Mathematical Exactness, you may desire a more logical Definition of this Grace. But beware (I beseech you) lest you mistake the Shadow for the Substance, and rest in the Definition, instead of the Thing itself. You may turn over Volumes of Theological Writings, and you will find different Divines give different Definitions of Faith, and every one thinks his own the best. God is not confin'd to Rules of Logick. He does not delight to entertain us with Philosophical Definitions. He is infinitely above all. And he gives Descriptions of Things according to his infinite Wisdom. Whatsoever right Conceptions we have of justifying Faith, we must borrow from his holy Word:

And there we find this Grace described by coming to, receiving of, leaning, resting, staying and rolling upon Christ.

After all, a Person will best know what Faith is, when he is possessed of it. You may give a Man born blind as many Definitions of Light as you please, yet he will never know what Light is, 'till his Eyes are opened, and he sees it. Just so you may give an Unbeliever as many Descriptions of Faith as you please or can, yet he will never know what Faith is, till he hath it in his Heart. Doth any one therefore enquire what Faith is? Let him believe on the Lord Jesus Christ, and then he will know what Faith is, and never till then. The Experience of the Thing best informs us of the Nature of it. If the Reader hath not yet had this Experience, I come now to tell him how and where he may attain it; for, *Secondly*, Faith is the Gift of God. This was the second Thing to be proved. And this is clearly demonstrated from the Homilies and Liturgies of the Church of *England*.

The Homily on Prayer directs us, “ first of all to crave such Things as properly belong to our Salvation, as the Gift of Repentance the *Gift of Faith*.”

The Homily on the Misery of Man tells us, “ we have neither *Faith*, Charity, Hope, Patience, Chastity, nor any thing else that good is, but of God, and therefore these Virtues be called there (*viz. Gal. v.*) *the fruits of the Holy Ghost*, and not the Fruits of Man.” According to this, *Faith* is not the Produce of Man's

Man's Free-will, or natural Power, but the *Fruit and Produce of the Holy Ghost*. And this is rightly reduc'd from the Misery of Man in his lapsed Estate; for as a Natural Man hath not in himself Love to God, Humility, Purity of Heart, or any other Grace, so neither hath he the Grace of Faith. And all the Allegations from Scripture or Reason, that prove Man is destitute of any other Christian Grace or Virtue, will equally prove that he is destitute of this also.

Accordingly in the Homily of the Salvation of Mankind we are told, that "three Things must go together in our Justification, — and the third is a *true and lively Faith* in the Merits of Jesus Christ, which yet is not ours, but by God's *working in us*." If our Faith is such as we work in ourselves, and not such as God by his Spirit *works in us*; then ours is not a *true and lively*, but a false and dead Faith. Some allow that Faith is the Gift of God, but then by Faith they mean the Objects of Faith, *viz.* Christ, the Scriptures and all Divine Revelation. But this Passage speaks of a Faith of God's *working in us*, which you see is not so properly applicable to the Objects of Faith, as to the Grace or Principle of Faith in the Heart.

The Homily for Rogation Week exhorts to "hear what is testified first of *the Gift of Faith*, the first Entry into a Christian Life, without which no Man can please God." In the Margin *Eph. ii. 8.* is referr'd to, which we shall have Occasion to consider afterwards.

The Liturgy is full of this Doctrine. In one Collect * it is said, “ Almighty and Everlasting God, give unto us the *Increase of Faith, Hope and Charity, &c.* If the *Increase of Faith* be God’s Gift, then so is the first Seed and Principle thereof for the same Reason. Accordingly we find the Church returning Thanks to God in this Manner: “ We give thee humble Thanks that thou hast vouchsafed to call us to the Knowledge of thy Grace and *Faith* in Thee: † ” And it would be endless to mention all the Passages in the Liturgy to this Purpose. I only just take Notice, that as Faith, so likewise *Repentance* is the Gift of God. The Homily on Repentance says, “ He (CHRIST) was exalted to give Repentance and Remission of Sins unto *Israel.*” — “ We must beware and take heed that we do in no wise think in our Hearts, imagine, or believe that we are able to *repent* aright, or to turn effectually unto the Lord by our own Might and Strength.” — “ To *repent* is a good Gift of God.” — And in the Liturgy, “ That it may please thee to give us true *Repentance,*” This is agreeable to Scripture ‡: And this may serve to correct the Error of those who tell Men Repentance is in their own Power, and they may repent when they will.

* Fourteenth Sunday after Trinity.

† Office of Baptism.

‡ Acts v. 31. xi. 18. 2 Tim. ii. 25. &c. &c.

But to return. The Scriptures are clear in this Point. Our Saviour saith to *Peter*, *Matt. xvi. 17.* *Blessed art thou Simon Barjona, for Flesh and Blood hath not revealed it unto thee, but my Father which is in Heaven.* *Peter* is pronounced *blessed*, because he had not a human but a divine Faith wrought in his Soul; not *Flesh and Blood*, *i. e.* neither his own Reason and natural Understanding, nor yet the Instruction or Argumentation of others; but the *Father* only revealed it unto him, that *CHRIST was the Son of the living GOD*, ver. 16. We are not to look upon this as an extraordinary Revelation. This Revelation is common to all true Christians; and unless the same *heavenly* Power reveals Christ in our Hearts, we shall never believe to any saving Purpose. And God works this Grace of Faith in his Children by the Influence of the *HOLY GHOST*, who is therefore called *the SPIRIT of Faith*, *2 Cor. iv. 13.* Agreeable to which the Apostle *Paul* tells us, that no Man can say *JESUS is the LORD* but by the *Holy Ghost*, *1 Cor. xii. 3.* which shews that the eternal Spirit is the Efficient of justifying Faith.

In *John vi. 44.* our Saviour declares the utter Inability of Man to believe of himself; *No Man can come to me, except the Father which hath sent me draw him.*— And therefore in the next Verse he very seasonably adds, *Every Man therefore that hath heard and hath learned of the Father cometh unto me, i. e. believeth in me.* They, and they only, who

who are drawn of the Father, who *bear* and *learn* of him, believe in Christ. Our Lord therefore calls Faith *the Work of God*, ver. 29. and the Apostle Paul stiles it *the Faith of the Operation of God*, Col. ii. 12. Hence we are said to *believe according to the working of his mighty Power*, Eph. i. 19. The same Power that *raised CHRIST from the Dead*, ver. 20.

St. Paul in enumerating the Gifts of the Spirit, 1 Cor. xii. 9. saith, *To another Faith by the same Spirit*; where by *Faith* some understand a Power to work Miracles: But *first*, there is no Necessity of taking *Faith* here in this Sense; because *working of Miracles* is mentioned just after: *Secondly*, If a *Faith* that would enable us to work outward Miracles be the Gift of God, much more is justifying *Faith*; for that Faith which justifies the Soul is as great, if not greater Energy than which would qualify us to work miraculous Cures on the Bodies of Men.

John the Baptist informs us, that *A Man can receive nothing, except it be given him from above*, John. iii. 27. And the Apostle James preaches the same Doctrine; *Every good and perfect Gift is from above*, chap. i. ver. 17. Faith is a *good and perfect Gift*, and therefore that is from above. And can a Man receive nothing, except it be given him from Above? How then shall he receive Faith, unless he have it from thence? To this we may adjoin the Testimony of the Apostle Paul, Phil. i. 29. *Unto you it is given in the*
Behalf

Behalf of CHRIST, not only to believe on him, but also to suffer for his Sake. The Apostle in the foregoing Verse, is encouraging the *Philippians* under Trials and Afflictions, and he seasonably reminds them of God's having given them Faith; which is designed to direct them to look to the same God who gave them this Belief, for the Preservation and Consummation of it. The same infallible Divine faith to the *Ephesians*, *By grace ye are saved through Faith; and that not of yourselves, it is the Gift of God,* Eph. ii. 8. In inculcating the Doctrine of Salvation by Grace, he asserts it to be by Faith, as the instrumental Means thereof: Now, lest the *Ephesians* should surmise they had this Faith in or from themselves, he informs them it is the Gift of God, that so he may cut off all Occasion of boasting. Indeed it is this Doctrine only that excludes all Boasting; for if we could believe of ourselves, we should have whereof to glory; but since we cannot believe of ourselves, the Creature is humbled; and since we are obliged to come to God, and receive the *Gift of Faith gratis* at his Hands, we must (if we will glory) glory only in the free Grace of God in Christ Jesus our Lord.

And here I might appeal to Experience; for what mean these Complaints of Unbelief which we hear from awakened Souls? Do they not shew that it is not in Man's natural Will or Power to believe? Yea, do not convicted Sinners feel in their Hearts that they cannot believe? I ask you therefore, are you

a Believer in Christ? If you are, I refer you no further than to your own Experience to convince you that Faith is the Gift of God. Do you not remember the Time when you did not believe? Do you not remember the Time when you could not believe? Do you not remember the Time when God first gave the Gift of Faith to your disquieted Soul?

The main Question therefore is, Have you received the Gift of Faith? Are you a Believer in Christ? Do not deceive yourself. Do not think yourself a Christian before you are so. You may repeat all the Articles of your Creed, you may believe the Scriptures and all the Truths therein contained; you may be a Member of an Orthodox Church, where sound Doctrine is preached and the Sacraments are duly administered: you may practise the Ceremonies of Religion, and yield an external Obedience to the moral Precepts of the Gospel, and yet have no living Faith in your Heart. All this you may do, yea, and as much more, and all the while be only an almost Christian. Thus far and a great deal further an Infidel may go. Let me seriously ask you then, have you *a sure trust and Confidence in God's merciful Promises to be saved from everlasting Damnation by Christ?* This is the Description our Church* gives of Faith and if you have not this Faith in you, if you do not find a *sure Trust* in God, a firm *Confidence* in Christ, I fear you have but little, if any Faith at all.

* Homily of Salvation.

Search therefore into your Heart; examine narrowly into yourself; never be satisfied till you know the Truth of your State: See whether you are a Believer or an Unbeliever. If you are an Unbeliever, I do not flatter you, I tell you your Doom at once, or rather Christ himself tells it you, Mark xvi. 16. *He that believeth not shall be damned.* You may think this hard; and be ready to cry out, “Is not
 “ this cruel? you have before told us it is not
 “ in the Power of Man to believe, and now
 “ you assert; that Man is *damned* for not be-
 “ lieving. What is Man *damned* for not do-
 “ ing that which he hath no Power to do?” I answer, though a Man hath not a natural Power to believe, let him go to God and ask Faith; and God will give it him. Instead therefore of disputing about your Inability to believe, instead of inventing Pleas and Excuses to skreen you in Unbelief, come to God fully convinced of your own Impotency, and God will give you the Gift of saving Faith. Otherwise you are inexcusable; and your Damnation is just. But, Reader, may I hope better Things of you? Have you received this Gift? Hath God given you to believe in the Name of his eternal and only begotten Son? Then with how many *Cords of Love* hath the Lord encompassed your Soul? And how many Obligations of Gratitude, Obedience, and Joyfulness are incumbent upon you? Therefore,

First, Give God all the Glory. Look back and see how lately you were dead in Sin, and buried in Unbelief. Then you groaned by rea-

son of the Infidelity of your Heart, and you could no more believe than you could remove the Mountains. How comes it to pass, that you now believe? Whence is it that the Scene is thus changed? Whence is it that your State is so much better'd? Who wrought this heavenly Alteration in you? Hath not the Lord himself done this marvellous Thing? Hath not his own Right-hand and his holy Arm gotten himself the Victory? Therefore *not unto us O Lord, not unto us, but unto thy Name give the Glory.* And if God hath given you this Gift he hath made you an infinitely greater Present than if he had given you all the Riches of *India*, or all the Treasures of *Egypt*. The Gifts of Nature and Providence may fail, or be taken from you; but the Gift of Faith shall never be taken from you. It is an immortal Seed that knows no Decay: it is a permanent Principle that endures for ever. Therefore bless God who gave it you, love him, thank him, praise him, delight in him, and rejoice before him continually. And praise and bless the Son equally with the Father. Altho' this Faith is a free Gift to you, yet it cost Jesus Christ dear; he shed his own Heart's Blood to purchase it for you. When he ascended up on high *he led Captivity captive, and received Gifts for Men*; and amongst the rest the Gift of Faith. This he distributes to his People; and if you have it, he gave it you. Christ by his Blood bought it for you. Christ by his Spirit wrought it in you. Therefore be sure
 praise

praise JESUS CHRIST and his SPIRIT for ever.

Secondly, Praise God with your Life as well as your Lip: Live to his Praise. Evidence your Faith by your good Works. Faith is a very prolifick Grace: and if its deeply rooted in your Heart, it will produce Obedience in your Life. *Faith without Works is Dead*. If you do no good Works, you are no Christian; but if you produce evil Works what are you then? You are a Disgrace to your Religion, you are worse than a Heathen. What signifies professing Christianity, while you walk as the *Gentiles*, which know not God? Or why do you pretend to be a Believer in Christ, while you live in sin? Your practice gives the Lie to your Profession, and if you go on thus, you will in the End receive everlasting Damnation. Either make no Profession or else live up to it. The former of these I would have you by no Means embrace. All that remains therefore is, to evince the Truth and Sincerity of your Profession, by the Purity of your Heart, and the Piety of your Conversation.

Thirdly, Look to God for the Increase of Faith. The greatest Christian will yet find something wanting. The strongest Believer, if he is sensible of his remaining Unbelief, will feel the Need of perpetual Additions to his Faith. None can say I am perfect in myself, and want no more. Now we have no more Power to increase our Faith than to work it in ourselves at first. We must be beholden to the same God, who gave us the first Grace, to give

us all future Accessions and Augmentations thereof. Do you therefore complain that your Faith is weak? Do you find a great deal of Unbelief, and but little, very little Faith in you? Is your Faith as small as a Grain of Mustard Seed? Is your Faith like a Spark cover'd with Ashes, scarcely discernable? Then let your continual Cry be, *LORD increase my Faith; LORD I believe, help my Unbelief.* And assure yourself, that the same God who hath given you the first Degree of Faith, will give all other Degrees necessary to Salvation. What he hath already given you is only an Earnest of more. And

Lastly, Faith will soon be turned into Sight. Now we know but in Part, but when that which is perfect is come, then that which is in Part shall be done away. Rejoice therefore in hope of the Glory which shall be revealed. This Veil of Flesh now intercepts God from our View; but when this Veil is removed, when this Curtain is undraw'd, then shall we have a full view of God, then shall we see him Face to Face, and know him even as we are known. Faith will then be turned into Sight: Hope will be swallowed up in Enjoyment: and Love and Joy will flourish and increase for ever. Therefore be constant and endure to the End. Wait for the glorious Appearance of the *LORD JESUS CHRIST*, whom having not seen you love; in whom, tho' now you see him not, yet *believing*, you rejoice with Joy unspeakable and full of Glory.

But

But I am sensible I must attend to the Complaint of a weak Christian, “ Ah, (says some poor distressed Soul) this is a great Happiness indeed, for those who believe---but for my Part, I am an Unbeliever, and therefore I have neither Lot nor Portion in this Matter. I have no Faith. I cannot believe. Unbelief like a Mountain presses upon my Heart; and I cannot get rid of it. I cannot come to Christ; I wish I could: But oh! I have no Power. You may invite me to come to Christ as long as you please, you may call upon me till your Tongue cleaves to the Roof of your Mouth; your Labour is in vain, you spend your Strength for nought; I can no more believe, than I can reach Heaven with my Hand.” Well, hath God given you this Conviction? Then happy is it for you. Do you feel the Hardness of your Heart? Do you find an Emptiness in your Soul? Do you see yourself full of Unbelief? Hath God by his Spirit revealed these Things to you? Then assure yourself the Lord would not have shewed you all these Things, if he had intended to destroy you. It is the Way of God, first to convince Sinners of Unbelief, and then to take it away, and confer saving Faith upon them. None ever believed but he was first convinced of Unbelief. To see and feel your Unbelief is therefore the first Step to believing in the Lord Jesus. A Natural Man, if he leads a good, sober, moral Life, thinks himself in a fair Way for Heaven, and never doubts of his Salvation. A Person

who is awakened to a Sense of his Sinfulness, who sees the Impurity of his Heart, and the Impiety of his Life, then begins to be concerned about his Salvation; he questions whether Christ will save him or not; yea, he is inclined to despair, he is ready to think the Lord will never save such a Sinner as he is. You see then the Difference: The carnal Moralist never doubts of his Salvation; the convicted Sinner stands upon the Point of Desperation: The one buoys himself up with groundless Presumption; the other is sensible of his Sin and Danger and is in great Distress. Now there is more Hope of a Soul under a *Weak* or *Little Faith**, than of one who is asleep in a carnal Security.

Again; Do you complain you cannot come to the Lord Jesus? Then the Lord Jesus will kindly come to you? Do you say you cannot believe? Then Christ himself will enable you to believe. The tender Jesus sees your Misery and Helplessness, he Sympathizes with you, and longs to be gracious unto you. Hath he convinced you of Sin? He will also convince you of his Righteousness. The Son of God knows your inability to believe, he sees you want Faith. This Grace he hath purchased for you by his Blood, and he will work it in you by his Spirit. The Blessing is in sure Hands, and you need not fear receiving it. God, who freely *justifieth the Ungodly*, doth freely give them justifying Faith. Jesus Christ
never

* Matth. vi. 30. Rom. xiv. 1.

never lost, Jesus Christ never will lose one Soul of his People for want of giving them that Faith which is necessary to their Justification: And though your Soul may be at present in great Darkneſs, Sorrow and Vexation, yet be not afraid, neither be dismay'd; humbly hope, and patiently wait for Salvation from the LORD. Soon will these Clouds paſs off; ſoon will your Heavineſs be turned into Joy. A great Calm generally follows a great Storm, and great Confuſion generally goes before great Peace. The more ſhaken you are now, the more eſtabliſhed you ſhall be hereafter. The *Things that are ſhaken*, viz. Self-confidence, Hypocriſy, Unbelief, Lukewarmneſs and Formal Religion ſhall be removed, that the *Things which cannot be ſhaken*, viz. Righteouſneſs, Peace, and Joy in the HOLY GHOST *may remain*, Heb. xii. 27. Your *Conſolations* ſhall infinitely abound over all your *Tribulations*, 2 Cor. i. 4, 5. The Lord Jeſus will remove all Impediments that lie in your Way: He will ſolve all Difficulties, answer all your Objections, ſcatter all your Doubts and Fears, and fill you with the Fulneſs of the Bleſſing of the Goſpel of Peace.

III. I come now, in the *Third* Place, to ſhew, that Juſtification is by Faith only. The opinion of *Luther* on this ſubject is ſo well known, that it is not neceſſary to mention it. Though I know *Luther's* Judgment is of little Eſteem among ſome People; and others who have a great Value for the Doctrines and Writings

ings of that great Man of God may be ready to ask, If *Luther's* Judgment be allow'd, what will become of the Church of *England*? I answer, The Articles and Homilies are the Standard of the Doctrines professed by any Church; the Doctrine of free Justification is clearly contained in the Articles and Homilies of the Church of *England*, and therefore she is found in this Point, and will never fall by the Judgment of *Luther*. Yet I would add, *Luther's* Sentiment is a just Reproof of those who subscribe to orthodox Articles, and yet preach contrary Doctrines.

Before I fully enter upon this Head, I think it may not be improper to describe the Privilege of Justification at large. Justification therefore consists of three Things; 1. In the Forgiveness of Sins. 2. In the Imputation of Christ's Righteousness. And 3. In our receiving a Right and Title to eternal Life.

First, Justification consists in the Forgiveness of Sins. The Word *justify* is made use of by Lawyers, and Civilians, and hath an especial Reference to the Proceedings of Courts of Judicature. A Person is said to be justified when he is acquitted by the Judge from all the Accusations that were alledged against him. To be justified, therefore, is to be cleared, absolved, or pronounced innocent. The Word *Justify* bears this Sense in Holy Scripture. It is said, *Exod. xxiii. 7. The Righteous and the Innocent slay thou not, for I will not justify the Wicked.* God dehorts from Murder, and especially from the Murder of the *Righteous and Innocent*.

nocent ; and the Reason he assigns for it is this, I will not *justify*, i. e. absolve, acquit, or pronounce guiltless, those who are thus criminal. So in Deut. xxv. 1. *If there be a Controversy between Men, and they come into Judgment that the Judges may judge them, then shall they justify the Righteous, and condemn the Wicked.* Since here is Mention of a *Controversy*, of *Judges* and of *coming into Judgment*, there can remain no Doubt upon our Minds that these Words have a Respect to judicial Proceedings, at which it is both the Command of GOD, and the Duty of good Magistrates, to *justify*, that is, to clear and discharge the *Righteous*, and *condemn* the Guilty. Besides, *justify* is here opposed to *condemn*; as in Isa. 1. 8, 9. and Rom. viii. 33, for *Justification* and *Condemnation* are both judicial Acts, and are passed upon different Persons occasionally. But I think I have said enough to shew that the Term *justify* is of forensick Use and Signification, and that it is used in this Sense in the sacred Writings. Now then observe how well this Explication of the Word suits our Purpose. We are all Criminals, all Malefactors, all Rebels against the most High GOD: We have all broken the divine Law; we stand arraigned at the awful Bar of GOD's infinite Justice; our Mouths are stopped, and we have nothing to plead but Guilty, Guilty. We are all become guilty before GOD, we are all guilty of Death, even eternal Death; and GOD, the great GOD, the Judge of Heaven and Earth, would
pronounce

pronounce a Sentence of Hell and Damnation upon us, did not the precious Blood of CHRIST interpose, pacify the Divine Wrath, and prevent the eternal ruin of our Souls. The dearly beloved and only begotten Son of GOD was made a Curse for us, and therefore we escape the Wrath and Curse of GOD for ever, and instead of a Sentence of Condemnation, we receive a Sentence of Justification from our Almighty Judge. Hereupon all our Sins are forgiven; they shall be no more remembered against us. All our Sins, both of Omission and Commission, the Iniquities of our Hearts, and the Obliquities of our Lives; all our Offences in Thought, Word, and Deed; all our Treipasses against God, our Neighbours, and ourselves; all our crimes how numerous soever, how aggravated soever: In short, all our Transgressions, both past, present, and future, are freely pardoned, are utterly blotted out in the Blood of Christ, and we are looked upon as innocent in the Sight of God, as if we had never committed any Sin at all. What a glorious Privilege then is Justification? Sinner, doth not thy Heart leap for Joy at hearing of it? Is not thy Soul transported at the News? Are not all thy Powers within thee ready to break out in the Praises of God for sending thee such glad Tidings? And yet this is not all: For,

Secondly, Justification consists in the Imputation of Christ's Righteousness to us. To justify, is to reckon, repute, or esteem righteous. Thus Matt. xi. 19. *Wisdom is justified of*

of her Children. True Religion and Godliness are condemned, and deemed Madness and Enthusiasm by the Children of this Generation; but *Wisdom* and her Ways are approved of, and counted just and righteous by the Children of God, who are born of his Spirit, and partake of his Nature. Again, Rom. iii. 4. *That thou mightest be justified in thy Sayings, and mightest overcome when thou art judged.* Wicked Men are often finding Fault with the Divine Dispensations; they censure the Transactions of God's Providence, they traduce the Methods of his Grace, and in innumerable Instances calumniate and condemn the Divine Oeconomy. But when all Things come to be cleared up (as at the Day of Judgment) God will be *justified*, i. e. he will be acknowledged and pronounced righteous, even by his Adversaries; they who audaciously blamed the Administrations of the Most High, will then take Shame unto themselves, and openly declare that God is righteous in all his Ways, and holy in all his Works. And Christ is said to be *justified in Spirit*, 1 Tim. iii, 16. that is, he was approved and accepted as a righteous Person, and he was pronounced such by the Holy Ghost, Matt. iii. 17. To *justify* therefore, is not only to absolve from Sin, but also to account or esteem righteous. In this Sense the Word is taken in Holy Scripture, and especially in the Writings of St. Paul. God in Justification, not only pardons our Sins, but also looks upon us as perfectly righteous: He im-

putes his Son's Righteousness unto us, and reckons us righteous upon that Account. Here therefore appear the Riches of Divine Grace. We are all unrighteous and ungodly Sinners, we are rebellious, disobedient, ill-deserving and Hell deserving Wretches: We have no Righteousness of our own to recommend us to God. Our Good Works are full of Sin, and all our *Righteousnesses* are as filthy Rags; they are as a very unclean Thing, and do not, cannot merit the Divine Favour. The Lord sees us in this miserable Condition, he takes Pity on us in this last Extremity. The God of all Grace, the Lord of infinite Compassion gives us the Righteousness of his only begotten and most dearly beloved Son JESUS CHRIST; he places it to our Account, and reputs us obedient in that Obedience which Jesus the Mediator performed in our Stead. Therefore by the all-sufficient Righteousness of our Saviour's Life, as well as by the infinitely meritorious Satisfaction of his Death, are Sinners justified in the Sight of Almighty God.

I know indeed there are some who assert, that Remission of Sins and Justification are one and the same Thing, and that to be justified is no more than to have our sins forgiven. That Remission of sins is a Part of Justification I deny not; but then it is not the Whole. Justification includes in it the Forgiveness of sins; but then Forgiveness of sins is not all that is intended by Justification. The Scripture makes a plain distinction between these two, and teaches us that this latter is somewhat more than

than the former. Thus Acts xiii. 38. *Thro' this Man is preached unto you the Forgiveness of Sins.* And then v. 39. the Apostle adds, *And by him all that believe are justified.* Which shews us, that Justification is a greater Privilege, an higher act of Grace than the bare *Remission of Sins*, even because it includes in it the Imputation of Christ's Righteousness to our Souls. The same Apostle, in *Rom. iv. 6.* informs us, that David describeth the Blessedness of the Man to whom God *imputeth Righteousness* without Works. And ver. 8. *Blessed is the Man to whom the Lord will not impute Sin.* Whence we learn, that Justification consists as in the *Non-imputation of Sin*, so also in the *Imputation of the Redeemer's Righteousness* to us. Accordingly the same infallible Penman (who well knew how to make proper Distinctions, and to state all Points of Divinity clearly, and especially this of Justification, which seems to be his Master-piece) speaks of the *Non-imputation of Trespasses*, 2 Cor. v. 19. and then tells us *We are made the Righteousness of GOD in him*; ver. 21. If therefore we believe the Scriptures, we must allow that Justification comprises in it both the Forgiveness of Sins and the Imputation of Christ's Righteousness or active Obedience unto us. How unscriptural, yea, how anti-scriptural then is the Opinion of those who exclude Christ's Righteousness from our Justification? The Foundation of this mistake is, such Persons do not believe any such Thing as Christ's Righteousness imputed, and therefore they diminish and curtail the

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the doctrine of Justification, in order to make it square with their Hypothesis. But all who truly know themselves will find the insufficiency of their own Righteousness, will see the Necessity of Christ's Righteousness and will be so far from opposing this Doctrine, that they will rejoice in it, and bless God for it.

Thirdly, Justification consists in our receiving a Right and Title to eternal Life. If you will not allow this to be a constituent Part of Justification, but rather an Effect and Consequence thereof you may use your Liberty, we shall not differ about this Matter. All that I assert is, we are *all by Nature Children of Wrath*, i. e. of Hell; and if *Children* then Heirs; so that all are Heirs of Hell by Nature. This is clear. All have sinned against God, and all deserve eternal Damnation for their Sins. When God created Adam at first he gave him a Right and Title to eternal Happiness. This he retained so long as he continued in a State of Innocency and Perfection; but when he sinned against God, he lost all Title to Life and Glory, and merited eternal Misery and Condemnation; and all his Posterity through his Disobedience, forfeited their Title to Heaven, and became entitled to Death and Hell. But O the Depth of the Riches both of the Wisdom and Goodness of God! That Title to Heavenly Happiness, which we lost in the *First Adam*, is restored to us in the *Second*; and this is conveyed to us at the Time of our Justification, which makes the Apostle say, Being *justified* by his Grace, we are made *Heirs*, i. e. receive a
Right

Right and Title to *Eternal Life*, Tit. iii 7. A justified Person therefore you see is an *Heir* of Heaven: His Title is good, his Right indefeasible, his Inheritance is secure, and nothing in Earth or Hell shall be able to alienate it from him, or deprive him of it. Thus I have shewn you what Justification is and wherein it consists. Many in describing this blessed Privilege, are apt to mangle and depreciate it, and so they deprive God of a great deal of Glory, and his Children of a great deal of Comfort. I have endeavoured to set it before the Reader in the fairest and clearest Light I possibly could: And though few explain it so largely as I have done, yet I find Bishop *Downname*, in his Treatise of *Justification*, makes it to consist in three Particulars I have mentioned. After he hath mentioned Remission of Sins as one Part of Justification, he hath these Words: “ God im-
 “ puteth unto every Believer the *Righteousness*
 “ of the Mediator Jesus Christ, as if it were
 “ properly their own and performed by them,
 “ that being clothed therewith, they may
 “ be *perfectly righteous* in God’s Sight and
 “ so obtain a *Right* unto everlasting *Life* and
 “ *Happiness*.”

The Author or efficient Cause of our Justification is God. He it is that confers this unspeakable Privilege upon us; therefore he is called *the Justifier of him that believeth in JESUS*. Rom. iii. 26. He is said to *justify the Ungodly*, Rom. iv. 5. *It is God that justifieth*, Rom. viii. 33. Hence he is said to *reconcile the World unto himself*, 2 Cor. v. 19. And
 indeed

indeed who can forgive sins but God alone? Who can justify Souls but only the most high God? This is his peculiar Prerogative; and the instrumental Cause or Means on our Part is Faith, which we are now to shew. And here I might transcribe the whole Homily on the Salvation of Man, for it is all to our Purpose; but this I refer the Reader to at his Leisure. I shall only just mention one or two Passages; for when I come to the next Proposition; that will be a full Proof and Establishment of this.

The Homily aforesaid hath these Words: “ St. Paul declareth here nothing upon the
 “ Behalf of Man concerning his Justification;
 “ but *only a true and lively Faith*,--and yet
 “ that Faith doth not shut out Repentance,
 “ Hope, Love, Dread and the Fear of God;
 “ to be joined with Faith in every Man that is
 “ justified, but it shutteth them out from the
 “ Office of justifying.” Though all other
 Graces are in the Soul at the same Time Faith is, yet it is the Prerogative of Faith only to justify. So afterwards. “ This Sentence that
 “ we be *justified by Faith only*, is not so meant
 “ of them, that the said *justifying Faith* is
 “ alone in Man without true Repentance;
 “ Hope, Charity, Dread, and the Fear of God,
 “ at any Time and Season.” Though Faith only justifies, yet justifying Faith is not separate from Repentance; Hope, Love, and other Fruits of the Spirit. It is the proper Office of Faith to justify, for Faith is the Grace that is just suited for this Purpose. As the Eye is fitted for Seeing, or the Hand for Acting, so
 is

is Faith exactly fitted for Justifying, *i. e.* for seeing Christ, and taking hold of him for Strength and Righteousness: But as neither the Eye sees, nor the Hand acts separate from the Body (for destroy the Subject or Organ, and its Act is also destroyed) so neither does Faith justify separate from other Graces (for then it would not be true living Faith) yet it alone justifies; the Office of Justification is its peculiar Privilege, and the other Divine Principles in the Heart have no share in this Affair. In short, though Faith and all other Christian Virtues and Graces are in the Heart at the Time of our Justification, yet those other Virtues and Graces have no Hand in our Justification, but Justification is the Office and Prerogative of Faith alone.

In the third Part of this Homily it is said, *We be justified by Faith only*; which is thus explained: “ We put our Faith in Christ, that
 “ we be justified by him only, that we be justified by God’s free Mercy, and the Merits of
 “ our Saviour Christ only, and by no Virtue
 “ or good Works of our own that is in us; or
 “ that we can be able to have or to do for
 “ to deserve the same; Christ himself only being the Cause meritorious thereof.” Here our own Works and Virtues are excluded, and Christ asserted to be the meritorious Cause of our Justification. What then becomes of the Opinion of those who extol the Merit of Works, and assign them a Part in our Justification? Some are willing to make an Evasion here: “ We (say they) hold that Works are a Con-
 .I “ dition,

“ dition, but not a meritorious Condition of
 “ our Justification.” But if Works are not
 meritorious, how can they be any Condition
 at all of our Justification? I leave this Diffi-
 culty for our Adversaries to explain.

In the second Part of this Homily, the Tes-
 timonies of *Hilary, Basil, and Ambrose*, are
 produced; and *Origen, Chrysoftom, Cyprian, Au-
 gustine, Prosper, Oecumenius, Proclus, Bernar-
 dus*, and *Anselm*, are mentioned as Advocates
 and Espousers of this Doctrine of Free Justi-
 fication, which is designed on Purpose to shew
 the Concurrence of *Greek and Latin* Fathers
 in this important and everlasting Truth.

I must just mention the Eleventh Article,
 which is clear and explicit on our Side: It
 is entitled,

Of the Justification of Man.

“ We are accounted righteous before God,
 “ only for the Merit of our Lord and Saviour
 “ JESUS CHRIST, by Faith, and not for our
 “ own Works or Deservings. Wherefore that
 “ we are *justified by Faith only*, is a most
 “ wholesome Doctrine, and very full of Com-
 “ fort, as more largely is expressed in the Homi-
 “ ly of *Justification.*” The Doctrine of Justi-
 fication by Faith only, is here so clearly deliver-
 ed, and so positively asserted, that one would
 think nothing but corrupt Nature, an evil Heart
 of Unbelief, Prejudice, or worldly Interest,
 could incline Men to understand this Article
 in any other Sense, or constrain them to put a
 double

double Meaning upon it: Our Reformers here call it a wholesome Doctrine, and very full of Comfort; and all who experience it, find it so; although those who do not experience it, do not know either the Wholesomeness or Comfort of it. Many People have the Doctrine of Justification by Faith in their Heads; but yet are very miserable for want of having it in their Hearts. When Souls first come acquainted with this Doctrine, it generally gives them a great deal of Pleasure and Delight. When the Apostles first saw our Saviour after his Resurrection, they *believed not for Joy, and wondered*, Luke xxiv. 41. And Peter's deliverance out of Prison was so unexpected that he did not think it real, but imagined he *had seen a Vision*, Acts xii. And when the Lord turned again the Captivity of *Zion*, the returning Captives were like those that *dream*, Psal. cxxvi. 1. So when a free Saviour first manifests himself to Sinners in Distress, they are so overjoyed, that they know not how to believe the Manifestation to be real; they think the News too good to be true; they are ready to fear they are in a *Dream*, or see a *Vision*, and too often suspect 'tis all a Delusion. This may seem Foolishness to carnal People, yet I am satisfied 'tis agreeable to the Experience of many of God's dear Children.

The sacred Writings are full of this Doctrine. To produce all the Texts wherein it is mentioned would be endless. I shall set some of them before the Reader. Our Saviour speaking to *Nicodemus*, says, that *GOD so loved the*
 I 2 *World,*

World, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting Life. So that everlasting Life is the Attainment not of him that does Good Works, and depends upon them for Salvation, but of him that believes in the only begotten Son of God. Our Saviour therefore here preaches the Doctrine of Justification by Faith in his Blood. And this he very seasonably informs *Nicodemus* of; for he, being a *Pharisee* and Dependant on his own Righteousness, was in all Probability as ignorant of the Doctrine of Justification by Faith as of that of Regeneration; (and yet how many in our Day are as ignorant of both those as *Nicodemus* was?) Our blessed Lord therefore having instructed him in the One, verses 3, 4, &c. here instructs him in the Other; and may the same heavenly Instructor instruct us all in both these Truths, God's appointing this way of Justification, and his giving his Son for this Purpose, are both the Effects of his superlative and ineffable Love. *GOD so loved the World!* How do these Words exercise the skill of Critics, Expositors and Orators! How do they all labour to fathom the mysterious Depths of Divine Love signified thereby! And yet how far short do all their Explications and Illustrations fall of the Glory of the Thing itself! *Sic Deus dilexit*, (saith Bishop *Sanderson*) *So GOD loved the World.* But how much that *So* containeth, no Tongue or Wit of Man can reach. Nothing expresseth it better to the Life than the Work itself doth. That the Word should be made
Flesh

Flesh, that the Holy One of God should be made Sin, that God blessed for ever should be made a Curse, that the Lord of Life and Glory should suffer an inglorious Death, and pour out his own most precious Blood to ransom such worthless, thankless, graceless Traitors as we were, that had so desperately made ourselves away, and that into the Hands of his deadliest Enemy, and that upon such poor and unworthy Conditions. Oh Altitude! Love incomprehensible! It swalloweth up the Sense and Understanding of Men and Angels, fitter to be admired and adored with Silence, than blemished with any of our weak Expressions. §

Our Saviour delivers the same Doctrine to the Jews, John v. 24. *Verily, verily I say unto you, he that heareth my Word, and believeth on him that sent me, hath everlasting Life.*-- Here, as before, they, and they only, are entitled to eternal Life, who have Faith in God, and in his Son Jesus Christ. Indeed, if it was otherwise, what Comfort could we have? Seeing our own inward Experience (if we are Christians in Truth and Reality) must thoroughly convince us, that if our Salvation depended upon any Thing in us, or any Thing to be done by us, we could then have no Hope of ever being saved at all. And observe, our Lord says, *believeth on him that sent me*, thereby pointing us to God the Father, as the ultimate Object of Justifying Faith. So also

§ Seventh Sermon ad Aulam.

the Apostle, GOD *was* in CHRIST *reconciling* the World unto himself, 2 Cor. v. 19. And, Rom. iv. 5. the Sinner is directed to believe *on* him that justifieth the Ungodly. And who is that but God the Father? We see therefore that Justifying Faith ultimately terminates in him: And this is very rational and intelligible; for, if you believe in Christ, I would ask, Under what Character do you believe in him? Is it not as he is a Mediator? Now a Mediator is not a Mediator of one, but of two Parties: Now we are the One, and God the Father is the Other, and therefore our Faith must ultimately terminate in him. God the Father is the Party offended, and we are the Party offending; Jesus Christ is the Reconciler, and *through him we have Access by one Spirit unto the Father*, Eph. ii. 18. If we are in Christ, the Father loves us as much as the Son. Christians are often apt to look upon God the Son as their Friend, and God the Father as their Enemy; but why so? The Blessed Jesus tells his Disciples, and in them all Believers, *the Father himself loveth you*, John xvi. 27.

The Writings of St. Paul are richly stor'd with this Evangelical Truth. In his Epistle to the *Romans*, he spends at least six or seven Chapters upon this Head; and the whole Scope and Tenor of the Epistle to the *Galatians* is to establish this important Point. In both these Epistles this Divine Verity shines forth with the brightest Evidence, and I remember, when I
was

was first let into this Doctrine, I was never easy, but when I was looking into one or other of them. How strongly and clearly does the Apostle assert this Doctrine in the Third to the Romans? He concludes negatively, *ver. 20. Therefore by the Deeds of the Law shall no Flesh be justified in his Sight*; and then positively, *ver. 28. Therefore we conclude, that a Man is justified by Faith without the Deeds of the Law.* What Argument can be more convincing? What Conclusion more just and valid? The *Deeds of the Law* are here absolutely excluded, and *Faith* in Christ asserted to be the only Way of Justification before God. “Yes (say some) *the Deeds of the Law* are here excluded, but of what Law? Not the Moral, but Ceremonial; and the Works of this latter we readily allow have no Share in our Justification.” This is a common Evasion, but (I think) as groundless as it is frequent. That the Apostle here by *Law*, means the moral *Law*, and so excludes the Works done in conformity thereto from our Justification, the following Reasons may fully evince. *First*, the Holy Apostle speaks of a *Law* the flagrant Violation of which he had been charging upon the *Jew*, *ver. 10,---18.* And this can be no other than the moral *Law*, as the Crimes there specified evidently shew. *Secondly*, he speaks of a *Law*, whereby not only the *Jews*, but also the *Gentiles* were obliged, and for breaking which *both Jews and Gentiles were become guilty before God*, *ver. 9, 19.* but the Ceremonial *Law* never reached the *Gentiles*, and there-

fore the Moral must be here intended. *Thirdly*, he speaks of a Law whereby is the Knowledge of Sin, which therefore must be the Moral, *Rom. vii. 7.* *Fourthly*, the Apostle excludes a Law, the Exclusion of which excludes *Boasting*, *ver. 27.* Now what are Men more ready to boast of than their Morality? And would you have *Boasting* excluded? But how can this be, unless moral Duties are excluded from having a Hand in our Justification? This therefore is what the Apostle does in this Place. *Fifthly*, the Apostle speaks of a Law which we *establish by Faith*, *ver. 31.* But will you say, this is the Ceremonial? It certainly is the Moral, which you see upon all these Accounts is shut out from the Office of justifying us before God.

To this add, *Gal. iii. 11. No Man is justified by the Law in the Sight of God.* Here also the Apostle speaks of the Moral Law, as is plain: *First*, Because the Law here spoken of is such as promises Life to the Observers of it, *ver. 12.* which is not the Property of the Ceremonial Law, but of the Moral, *Rom. x. 5. Lev. xviii. 5. Ezek. xx. 11, 13. Luke x. 18.* *Secondly*, the Law here meant *cursets all who do not continue in all the Commands thereof to do them*, *ver. 10.* which therefore is the Moral, *Deut. xxvii. 26.* *Thirdly*, the Law here mentioned, is that from the *Curse* whereof Christ hath redeemed us, *ver. 13.* but we were never under a *Curse* for breaking the Ceremonial Law. All this may convince us, that as the
Law

Law of Rites and Ceremonies, so also the Law of Moral Precepts is excluded from our Justification; and as we cannot be justified by our Conformity to the one, so neither can we be justified by our Conformity to the other. “ We
 “ are not justified by ourselves, nor by our
 “ own Wisdom, nor Understanding. nor Pi-
 “ ety, nor Works which we have done in the
 “ Holiness of our Hearts; but by Faith, by
 “ which Almighty God hath justified all from
 “ the Beginning.

Rom. v. 1. *Therefore being justified by Faith, we have Peace with God through our Lord Jesus Christ.* The illative Particle therefore informs us, that these Words are a Conclusion built upon Premises foregoing; and if we look back to see upon what this Inference is grounded, we shall find the Apostle hath proved his Point from the Prophets, chap. i. ver. 2, 17. and chap. iii. 21. from the Catholick Corruption of Mankind, *i. e.* both of the *Jewish* and *Gentile* World, chap. i. 20, 21. &c. Chap. iii. 9. 19. and from the Instance of *Abraham* chap. iv. Whence we see how reasonable and well grounded a Conclusion this is, and what an important *therefore* is here inserted. When the Apostle asserts, that we are *justified by Faith*, he would thereby inform us, that Faith is the Instrument of our Justification. He doth not say, as if Faith was the efficient Cause of our Justification, (for that we have before proved to be God) but which I take to be equivalent to

Rom.

Rom. iii. 30. which denotes Instrumentality, and so lets us know, that Faith performs the Office of an Instrument in our Justification.

“ That Justification is attributed to Faith, as
 “ the Instrumental Cause, is evident; for it is
 “ the proper Act of Faith to receive Remission
 “ of Sins, Acts xxvi. 18. to receive the Gift
 “ of Righteousness, Rom. v. 17. to receive
 “ Christ in the Promise, as the Gift of the
 “ Father, John i. 12. iv. 10.” And this is the
 only Way of obtaining *Peace* with God, be-
 ing *justified by Faith we have Peace with God*.
 If you seek to be justified by Works, you will
 never obtain *Peace* with God. All who make
 the Experiment find the Truth of this Affir-
 mation. And Persons who labour Years or scores
 of Years under the Law, are constrained at
 last to flee to Christ by Faith and so they
 procure *Peace* with God. They, and they
 only, who are justified by Faith, receive this
 Blessing, for the Work of Righteousness shall
 be *Peace*, and the *Effect of Righteousness i. e.*
 of Christ's Righteousness imputed by God,
 and applieth by Faith, is *Quietness and Assu-
 rance for ever*. Isa. xxxii. 17.

Rom. ix. 33. *Behold I lay in Sion a stumbling
 Stone and Rock of Offence, and whosoever be-
 lieveth on him shall not be ashamed*. Christ
 is here called a *Stumbling Stone*, and a *Rock of
 Offence*: And this the Apostle speaks as an Ac-
 complishment of the Prophecy of *Isaiab* chap.
 viii. ver. 14. The *Jews* stumbled and fell upon
 this *Stumbling Stone*, they split upon this *Rock*
 of

of Offence, and were shipwreck'd into the Gulph of eternal Perdition. And is not this Scripture this Day fulfilled in our Ears? How many stumble at the Doctrine of Faith in Christ, and that too, because they *seek Righteousness by the Works of the Law?* Are not the Words of *Simeon* fulfilled? Is not Christ and his Gospel a Sign that is spoken against? Is not this Child set for the *Fall* as well as the rising again of many in *Israel*? But as this Text contains a Word of Terror for self-righteous Infidels, so also it affords a Word of Comfort for humble Believers. *Whosoever believeth on him* (saith the Apostle) *shall not be ashamed.* The weakest Sinner, who truly *believes* in Christ, shall not be disappointed of his Hope, he shall find Peace with God, and shall never be *ashamed* of his Confidence in Christ; such a one will never be *ashamed* of professing Christ and his Cause publickly, he will not be *ashamed* to stand before Christ in Judgment; neither shall he be put to everlasting *Shame* and Contempt.

Rom. x. 10. With the Heart Man believeth unto Righteousness. So that Faith in Christ is the only Way of obtaining a justifying *Righteousness*, and it is not a Faith of the Head, *i. e.* of the Understanding only, but of the *Heart, i. e.* of the Will and Affections that avails to this Purpose. True, living, justifying Faith is seated in the *Heart*; and unless we have this Faith, all our intellectual Assents will profit us nothing; God will never accept us
with-

without this, how refin'd soever we may be in our Conceptions, lofty in our Speculations, or deep in our Penetration. When a Soul truly humbled under a Sense of his own Sin, Misery and Indigence comes to the Lord Jesus; the Saviour of Sinners receives that Soul, and justifies him freely. Faith is an Act of Humility, and Self-dereliction, a Holy Despair of any Thing in ourselves, and a going to Christ, a receiving, a looking towards him, and his All-sufficiency*. This is the Faith which the Scriptures so much recommend, and without it 'tis impossible to be saved. This is the only Way of our Acceptance with God, and Justification in his Sight. This the Epistle to the *Romans* largely and fully declares; and therefore Natural Men, who are Enemies to this Doctrine, have a great Antipathy to this Part of Holy Writ. I remember I once read an Author, who advised young Beginners in Religion, not to read the eleven first Chapters of this Epistle. This was an Artifice of his. He was a profess'd Adversary to the Doctrine of Justification by Faith, and he used this Method to keep Persons from coming to the Knowledge of that Truth. However, I follow'd his Advice for a while; but had I done so much longer, such a blind Teacher as he, and such a blind Scholar as I, might both have dropt into the Ditch of Hell together.

I might now quote the whole Epistle to the *Galatians*. It is all to our Purpose, and as

* Bishop Reynolds.

clearly contains the Doctrine of Free Justification, as that to the Romans. I would therefore have the Reader peruse it carefully. Lest I should seem tedious, I shall only mention one Place which is clear and explicit, and may satisfy all ingenuous Minds of the Truth of this Doctrine. Please therefore to consult chap. ii. ver. 15 16. *We who are Jews by Nature, and not Sinners of the Gentiles knowing that a Man is not justified by the Works of the Law, but by the Faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the Faith of Christ, and not by the Works of the Law; for by the Works of the Law shall no Flesh be justified.* How earnest the Apostle here is! The Works of the Law are here thrice expressly shut out from our Justification, and Faith in Christ as often asserted to be the only Way of our Justification before God. Surely these Words must convince People, if they are not past Conviction. The Greek Particles are not understood exclusively, as all allow, Rev. xxi. 27. but are also rendered by an Exclusive, as in Mark xiii. 32. No one knows but the Father, which in Matth. xxiv. 36. is thus expressed, no one knows but the Father alone. Wherefore this expression that *a Man is not justified by the Works of the Law but by the Faith of Christ*, is equivalent to this exclusive Proposition, that *a Man is not justified by Works but by Faith only.* This is fair arguing; and yet what Pity it is that some Men, yea, and those of a good natural Genius too, cannot see into it?

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But it is not a good natural Genius without the Spirit of God, that will enable Men savingly to understand Divine Truths. Observe further, the Apostle says, *We who are Jews by Nature, and not Sinners of the Gentiles, &c.* So in like Manner we who are Christians by Nature, and not Sinners of the Heathen World; we who have been born within the Pale of the Christian Church, who have been educated in the Doctrines of the Gospel, and have attended all the Ordinances of Religion, even we renounce all our Merits and Good Works and are as much beholden to the Free Grace of God for our Justification as Heathens, or Infidels or the vilest Sinners in the World. Some cry out, “ Yes, we allow that Heathens, and such
 “ as never before heard of Christ, are justified
 “ by Faith only; but professed Christians, who
 “ have heard the Sound of the Gospel must
 “ not expect to be justified in this Manner,
 “ they must do Good Works, and thereby
 “ they will find Favour and Acceptance with
 “ God.” Indeed I would not discourage any from doing Good Works, but at the same Time I would not have Men, whether Christians or Heathens, depend upon them for Salvation; for if they do, they will find themselves miserably disappointed. All our moral Deportment will never recommend us to God. When Men have done all they can, they must not build their Hopes of Salvation upon their Performances; they must disclaim their own Righteousness

teousness, and stand upon a level with Publicans and Harlots, and the grossest Offenders for Justification before God. The Moral and Immoral, the Sober Man and the Debauchee are all justified in the same Way, viz. by Faith in Christ Jesus. Our most refined Morality is not good enough to save us, but just bad enough to damn us, if God should enter into Judgment with us for it.

I might add many more Places * from this Epistle, but I proceed to shew

IV. *Fourthly*, That Good Works have *no Part* in our Justification. Few, if any, are so grossly ignorant as to assert, that we are justified wholly by Works, but then they join Faith and Works together, and will have these latter to bear *a Part* in our Justification. Now I will evince the contrary. And this I chuse to make a distinct Proposition of, because it is the Centre of the whole Debate, and being once decided, may justly put an End to all future Disputes about this Matter. The Homily on the Salvation of Mankind, says, “ our
 “ Justification doth come freely by the *meer*
 “ *Mercy* of God, and of so Free and Great
 “ *Mercy*, that whereas all the World was not
 “ able of themselves to pay *any Part* towards
 “ their Ransom, it pleased our heavenly Fa-
 “ ther of his *Infinite Mercy*, without any our

* See chap. iii. ver. 8, 11, 22. chap. iv. ver. 26, 28, 31. chap. v. ver. 1, 4, 6.

“Desert or Deserving, to prepare for us to the
 “most precious Jewels of Christ’s Body and
 “Blood,” Now how do they depreciate and
 undervalue God’s Free and Infinite Mercy,
 who say that Good Works have a Part in our
 Justification! I would here have it observ’d,
 that our Church doth not say the whole
 World was not able to pay the *Whole*, but
 the World was not able to pay *any Part* to-
 wards their Ransom. But if our Good Works
 have *a Part* in our Justification, then I think
 we are able to pay *a Part*, and that a very
 considerable one too, towards our Ransom; yet
 our Church asserts, that we are not able to
 pay *any Part* towards it. Now how will
 our Adversaries be able to evade this? Some
 say, that Works done in our Natural Estate
 have *no Part* in our Justification; but that
 Works done in the Grace and Spirit of Christ
 have. The Answer to which is ready; for we
 have not the Grace and Spirit of Christ in
 us, ’till we are first justified, how then can
 Works proceeding from thence have *a Part*
 in our Justification? So that you see our
 Evangelical Obedience cannot justify us be-
 fore God, because this doth not precede, but
 follow our Justification.

The Homily on the Misery of Mankind
 bids us “know our own Works, of what
 “Imperfection they be, and then we shall
 “not stand foolishly and arrogantly in our
 “own Conceits nor challenge any Part of
 “Justification by our Merits or Works.”

Here

Here not only *Merits* (which our Adversaries seem ready to disclaim) but also *Works* (though they should be supposed to have no *Merit* in them) are excluded from justifying us, yea, from having *any Part* in our Justification. And from this Passage we learn, that 'tis Men's Ignorance of themselves and their Performances that leads them into this Mistake; for if they knew the Imperfection of their Works, they would never be so foolish and arrogant as to build their Hopes of Salvation upon so sandy a Foundation. Where then is the Self-justiciary? What becomes of the Man who trusts to his own Righteousness for Salvation? Tell me, O thou self-righteous Sinner, which of thy Works dost thou think so good that thou may'st safely depend upon it for Salvation? I only challenge thee to mention one. But if thou can'st not trust to any one Good Work taken separately, how can'st thou trust to the whole Sum of thy Works collectively? Does not the same Sin and Imperfection that taints one single Action, diffuse itself through the whole Circuit of thy Obedience? How much soever therefore thou may'st have boasted of thy good Deeds hitherto, yet when thou seest the Corruption of thy Heart, and the Deficiency of thy best Righteousness, thou wilt be necessitated to renounce all, and to depend on Jesus alone for Pardon, of Sin, Peace with God, and eternal Salvation.

The second Part of the Homily of Salvation hath these Words: " Justification is not the
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Office

“ Office of Man, but of God; for Man cannot
 “ make himself righteous by his own Works,
 “ neither *in Part* nor in the *Whole*; for that
 “ were the greatest Arrogancy and Presumption
 “ of Man, that Antichrist could set up against
 “ God, to affirm that Man might, by his own
 “ Works, take away and purge his own Sins,
 “ and so justify himself.” Here we are ex-
 pressly told, that we are not justified by Works
 either *in Part*, or in the *Whole*. What Words
 can be plainer? And how black does this Pas-
 sage look upon those who preach Justification
 by Faith in such a Manner, as to make Good
 Works a necessary Condition of our being
 justified in the Sight of God! Do not such
 Preachers forget their Homilies? Yea, do
 they not forget their Liturgies?

For even there it is said, “ We put not our
 “ Trust in *any Thing* that we do*.” Now how
 can we say we put not our Trust in *any*
Thing we do, if we Trust in Part to our own
 Works for our Justification? Elsewhere† we
 profess, “ We lean *only* upon the Hope of
 “ thy Heavenly Grace.” How can we make
 such a Declaration as this, if we lean partly to
 our own Works, and partly to the Divine
 Grace? Is it not evident then that Good Works
 have no Part in our Justification? Have I not
 clearly shewed that this is the Judgment of the
 Church of *England*? Have I not made good
 my Proposition? Is it not as clear as any De-
 monstration in Mathematics? Why then do

* Collect for Sexagesima

† Fifth Sunday after Epiphany.

you scruple giving your Assent to it? Why do you seek after Cavils and Evasions, in order to avoid it? Are you afraid of being deceived by the plain Sense of Words? Why then do you suspend your Judgment? Why are you so backward in giving your Verdict in so clear a Case? Therefore if you are a Member or Minister of the Church of *England*, approve yourself such by receiving and preaching the Doctrine which she recommends unto you. Surely you have more Conscience than to deny this to be her Doctrine, so long as you have these Extracts from the Homilies in your Eye.

The Scriptures are clear and explicit in this Point. Rom. iv. 4. *To him that worketh is the Reward not reckoned of Grace, but of Debt.* Justification is by Grace, and therefore Works have no Hand in it: If our Justification was by Works, then it would not be of *Grace*, but of *Debt*. This is what the Apostle asserts in the Words of the Text, *To him that worketh is the Reward not reckoned of Grace, but of Debt:* This the Apostle lays down as a Position universally true, and equally applicable in all Cases. If we work for Life, and acquire it by our Works, then the *Reward*, i. e. Eternal Glory, is not a *Grace*, or Free Gift, which God gives us, but a *Debt* which he owes us. The Servant who works for Hire must have his Wages, after he hath done his Work; and he doth not look upon his Wages as a Gift or gratuitous Donation, but as a just Debt which his Master is obliged to pay him. This exactly represents the Case; and hence it follows, that all Works,

whether Ritual, Moral, or Evangelical, are excluded from the Office of justifying us before God, seeing the Reward would be equally of *Debt*, whether we should suppose it to be conferr'd in Consequence of any or of all of these. And hence too it easily appears that Works can have no Part in our Justification; for just as far as you allow our Good Works to bear Part therein, so far you make the Reward to be of *Debt*, and not of *Grace*! but the Reward is wholly of *Grace*, it is not of *Debt* in the least Measure or Degree, and therefore Works can have no Hand at all in procuring it.

The Apostle argues nearly in the same Manner, *chap. iv. ver. 16.* and *chap. xi. ver. 6.* *Therefore it is of Faith, that it might be by Grace.—And if by Grace, then it is no more of Works; otherwise Grace is no more Grace: But if it be of Works, then it is no more Grace; otherwise Work is no more Work.* The Incompatibility of *Grace* and *Works* in Point of Justification is here set before us. 'Tis true indeed this latter Text is deliver'd concerning Eternal Election; but since that, as well as our Justification is of *Grace*, these Words are applicable to either or to both these. The former Text informs us, that Justification is *by Grace*, thro' Faith, as the means or Instrument thereof; from the Latter we learn, that *Works* and *Grace*, are two irreconcilable Opposites in the Affair of our Justification: From both together therefore we infer, that *Works* are absolutely excluded from our Justification. To make a Mixture or Composition of *Grace* and *Works* in the Office
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of our Justification (as some attempt to do) is in Effect to destroy their very Nature. In vain therefore do Men think thus to compromise the Matter. Justification is wholly *by Grace*, or wholly *by Works*. If you deny that 'tis wholly *by Grace*, you do implicitly assert that 'tis wholly *by Works*. What signifies trifling? The Covenant is either a Covenant of *Grace*, or of *Works*. If you say that *Works* have a Part therein, (whether more or less it matters not) you immediately turn it into a Covenant of *Works*; for *Majus & Minus non mutant speciem*, as Logicians say: If therefore you are stiff and peremptory, and will have *Works* to be sharers with *Grace* in the great Business of Justification, you may talk of *Grace* if you please, but you are still under the Covenant of *Works*; and while you thus reason and dispute, you plainly shew that you know no other Way of Salvation but by *the Law of Works*.

The Epistle to the Galatians, is full of this Doctrine; chap v. ver. 3 the inspired Author saith, *I testify again to every Man that is circumcised, that he is a Debtor to do the whole Law*. By *Law* here is meant the *Moral Law*; as *Matth. xxii. 36.---xxiii. 23. Luke x. 26. John vii. 19. Rom. iii. 31.---vii. 7. Gal. v. 14*. Or rather the *whole Law* includes both the *Moral* and *Ceremonial*. Here therefore the Apostle acquaints the Judaizing Christians that if they observed Circumcision or any other Mosaic Rite, in expectation of being justified thereby, they were necessarily obliged to keep the *whole Law*, both *Ritual* and *Moral*, or else they
would

would miss of their Aim. So if Christians observe the Ordinance of Baptism, or the Lord's Supper, or any other divine Institution, with a Dependence thereon for Justification, they must fulfil the *whole Law* perfectly, or else they are undone for ever. So then what think you? Can you fully obey all the Commands of the Divine Law? If you cannot, why are you so unwilling to renounce your slight Performances? Is it not safer to trust to Christ's Obedience than to our own Works for Salvation? Or are you obstinate? And had you rather trust to your own Good Works (as you call them) and be damned, than to Christ's Merits and be saved?

Eph. ii. 8. 9. *For by Grace ye are saved,---not of Works lest any Man should boast.* *Boasting* is here absolutely excluded, as in Rom. iii. 27. But how could this be, if Works had a Part in our Justification? If any one Good Work bore Part therein, there would be Room for our boasting of that. Thus if *Abraham*, by offering his Son, had in any Measure procured his Justification, he would have gloried of that notable Act of Faith: But what saith the Scripture? *He hath not whereof to glory before God,* Rom. iv. 2. The same is true of all the Faithful; they have nothing whereof to glory before God. *Boasting* is excluded, not in Part, but entirely; and therefore Works are not partially, but totally excluded from our Justification. Now I have mentioned the Instance of *Abraham*, I am apprehensive some may object from *James* ii. 21. that *Abraham* was justified by Works. It may be sufficient to reply, that St.

James

James speaks of Justification not absolutely, but relatively. In the former Sense, *Abraham* was justified about thirty Years before he offered his Son, as is evident by comparing Gen. xv. 6. with xxii. 12. and in the latter, he was justified, *i. e.* declaratively justified, or evidenced to be in a justified State by this Action among others, to wit, his offering up his Son *Isaac*. But then this declarative Justification does not at all militate against the Doctrine of Free Justification by Faith only; neither will it in any ways answer our Adversaries Purpose; for we hold, as well as they, that Faith and Justification are manifested and approved by Obedience and Good Works.

Although this Doctrine is so clear, yet how many Arts and Devices do Men use in order to avoid it! Some hold the Doctrine of Justification by Faith, but then they make Good Works a Part of Justifying Faith? How irrational and preposterous a Scheme of Religion is this! Are Faith and Works the same thing? Or are Works a Part of Justifying Faith? What saith the Apostle? *To him that worketh not, but believeth*, Rom. iv. 5. Here you see that *working* is contradistinguished from, and even opposed to (I mean in respect of Justification) *believing*. And *Faith* and *Works* are distinguished, Rom. iii. 27. Eph. ii. 8, 9. How then (if you will submit to the Judgment of an Apostle) can you make Works a Part of Faith, or say that Faith and Works are one and the same thing? Besides, to maintain Justification by Faith, and then make Works
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a Part of Faith, is no other in Effect than to hold Justification by Works, or at least by Faith and Works conjoin'd, which is the very Doctrine of the Papists, and is both Antiscriptural and Antichristian. Again, in the last Place, Faith is the Cause, Good Works the Effect: Faith is the Tree, Good Works are the Fruit. Now, will you say that the Cause and Effect, the Tree and its Fruit are one and the same Thing? Why then do you labour to confound Faith and Works? To confound and mingle Causes with their Effects is counted very bungling and injudicious in Philosophy. Is it not much more unskilful as well as unsafe to do so in Theology? I would also add, Does not Men's using such fallacious Methods to defend their Opinion, shew that their Cause is weak, and give us Reason to suspect, that the Light of Truth shines into their Consciences with so glaring an Evidence, that with all their Sophistry, they are scarcely able to withstand Conviction?

When we affirm that we are justified by Faith, we do not mean that Faith merits or deserves our Justification at God's Hands. Faith hath no more Merit in it than any other Grace: How should it, when itself is the Gift of God? And can we merit any Thing of God by that which we receive from him? What therefore our Saviour saith of Works, Luke xvii. 10. we may say of Faith, *When ye shall have done all those Things which are commanded you, say, We are unprofitable Servants, we have done that which was our Duty to do.*

So similarly, when we have believed all those Things which God hath commanded us to believe, we are unprofitable Servants, we have believed that which it was our Duty to believe. Accordingly our Church tells us, “ We must
 “ renounce the Merit of all our said Virtues,
 “ of Faith, Hope, Charity, and all other
 “ Virtues and good Deeds, which we either
 “ have done, shall do, or can do, as Things
 “ that be far too weak and insufficient, and
 “ imperfect, to deserve remission of our Sins
 “ and our Justification*.” The meritorious Cause of our Justification is, the Active and Passive Obedience of the LORD JESUS CHRIST. Faith is only the Instrument whereby we apply his precious Blood and his perfect Righteousness to our own Hearts, and so are justified before God. But as in other Evangelical Truths, so in this, the Experience of it will best acquaint us with the Nature of it: And when Men know it savingly, there will not be so much disputing about it. The Application is the best Explication of it. It is a Doctrine very sweet and full of Comfort. Sinners, what say you? If I was to preach Justification by Works to you, would not this drive you to Despair? Would not one go away saying, “ Well,
 “ if this Doctrine be true, I can never hope to
 “ be justified, because I have never done any
 “ one good Work in all my Life? Would not
 another go hence complaining, “ This Doc-
 “ trine is Death to me; my Works are wicked
 “ from my Youth up, and therefore I must
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* Homily on Salvation.

“unavoidably be damned?” Indeed if Justification was by Works, no Flesh could be saved. They therefore who preach such a Doctrine, are truly and properly Preachers of Damnation. They that are under the *Law*, are under the *Curse*, Gal. iii. 10. and all are damned who trust to their own good Works for Salvation. But now, behold I bring you glad Tidings of great Joy! I publish Salvation by Christ, and Justification by Faith only. How ought you to rejoice in so salutary a Doctrine? How can you ever enough bless God, for bringing the Gospel of his Grace to your Ears? And O! may the Lord God, the Father of Mercies, the God of all Comforts, grant that the Word of Reconciliation may reach your Hearts. O! that there was such an Heart in you that you would believe on the Lord Jesus Christ. Jesus Christ loves, Jesus Christ saves all universally who believe in his Name. Come to him, and he will never cast you out. All Believers are saved, but all Unbelievers are damned. Do you deserve Damnation in yourselves? Yet Christ hath merited eternal Salvation for you. Here is a Message of Comfort for you; *In him you have Redemption, even the Forgiveness of your Sins. He is your Peace, and by him All that believe are Justified.* Sinners, Rebels, Criminals, Malefactors, Apostates, and Persecutors, believe on the Lord Jesus and you shall be saved. Come unto Jesus by Faith, and he will freely pardon all your Sins, from first to last, and fully instate you in the Favour of that God, in whose Pleasure is Life, Life spiritual,

spiritual, Life celestial, and Life eternal. And O! ye Christless Wretches, do you consider what it is to be in an unjustified State? Do you know that the Wrath of God abideth on you? Do you see the Vitals of God's Wrath hanging over your Heads, and just ready to be poured out upon your Hearts? Are you sensible what great Plagues remain for the Ungodly? Do you remember that he that believeth not shall be damned? And do you know, that all *Unbelievers shall have their Part in the Lake which burneth with Fire and Brimstone?* Flee therefore from the Wrath to come.--- Escape for your Lives.--The Avenger of Blood is behind you; make haste to the City of Refuge; reach out the Arm of Faith, lay hold on the dear Redeemer of the World, and he will skreen you from the Wrath of God, and deliver your Souls from going down to the Pit of Hell.

Again, are there not some here who are in a justified State? Have not several of you tasted that the Lord is gracious? Do you not enjoy a Peace of God which passeth all Understanding? Blessed, blessed are your Souls; happy are ye above all People that dwell on the Face of the Earth. How shall I address you? How shall I congratulate your Felicity? You have free Remission of all your Sins in the Blood of the Lamb, your Souls are invested with the Mediator's pure and spotless Righteousness, and your Title to Heaven is good, you have an everlasting Inheritance. Rejoice therefore in Christ Jesus, and blessed be the Lord God of *Israel* from

this Time forth for evermore.—The Love of God is unchangable, the Purposes of his Grace are unalterable: God hath forgiven you your Sins, and he will never impute them unto you again; he hath given you Christ's Righteousness, and he will never take it from you. You are intituled to Heaven, and your gracious Father will never disinherit you; Being once justified, you are justified for ever, and shall never (if I may so say) be unjustified again. All the Powers on Earth or in Hell shall never be able to frustrate your Hopes, nor rob you of your Estate in Glory. Therefore praise God continually, spend your Lips and your Lives in singing of his Salvation. A Christian hath one Thing to do, and that is to sing the Praises of God and his Son Jesus Christ for ever. Therefore keep praising God on Earth till at length you praise him in the Kingdom of Heaven. Look and long for that blessed Time, and rejoice in Hope of the Glory that shall be revealed. 'Tis true, while you are in this World, you must not expect to be free from Temptations; the World will lay snares for you, the deceitful lusts of your own Heart will plot against you, and the Devil will shoot his fiery Darts at you. Satan is the Troubler of the Israel of God; he loves to terrify those whom he cannot destroy. He tempted our Lord Christ to Presumption, to distrust of Divine Providence, to the Love of the World, yea, to fall down and worship him. Why then should you wonder if he tempts you to as great or greater Sins? Is the Disciple above his
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his Lord? If therefore the Devil was so impudent as thus to tempt your Lord and Saviour, why are you surprized at his tempting you? You perhaps expected to go to Heaven without any Trouble or Vexation, but what saith the Scripture? *Through much Tribulation we must enter into the Kingdom of God.* Besides, Temptation is a Sign of our belonging to Christ, thus Luke xxii. 28. *Ye are they which have continued with me, in my Temptations.* Hence saith the Apostle James ch. i. ver. 2. *My Brethren count it all Joy when ye fall into divers Temptations.* Therefore be of good Courage. Fight in the Strength of Christ, and you are sure of conquering. Christ shall conquer for you, Christ shall conquer in you; Christ shall give you Victory over all your Temptations, how many soever they may be in Number, how mighty soever they may be in Power. *Lastly*, shew your Gratitude to God by your Obedience. *Do we through Faith make void the Law? God forbid; yea, we establish the Law.* Approve your Faith by your Good Works, otherwise it will appear, that you have no Faith at all. Are you justified? See then that ye are sanctified. Whomsoever God justifies, he doth also sanctify, unless therefore you are sanctified in some Degree, in vain do you pretend to be justified. This will further appear when we come to shew

V. *Fifthly*, and *Lastly*, That Justifying Faith produces Good Works after Justification. This will need the less Proof, because few deny it.

Yet as I thought proper to let our Adversaries know that we are no Enemies to Good Works I chose professedly to espouse and openly vindicate this Position, in order to stop the Mouths of Gainsayers. The Difference between us and our Adversaries is this; they hold that Good Works go before our Justification, and have an Influence therein; we believe that Good Works follow after our Justification, as the Fruits and consequences thereof. The Homily of Salvation is clear to our Purpose, and calls justifying Faith “ a true and “ lively Faith, out of the which Faith spring “ Good Works.” And again, in the third Part of the same Homily, it is described thus, a “ true and lively Faith in Christ, bringing “ forth Good Works, and a Life according “ to God’s Commandments.” A Person may have a dead Faith, and perform no Good Works; but if his Faith is lively it will as naturally exert itself in Good Works, as a living Man performs vital Actions. Consonant to this the conclusion of the said Homily saith, “ These be the Fruits of true Faith, to do “ Good, as much as lieth in us to every Man; “ and above all Things, and in all Things to “ advance the Glory of God.”

In another Place of the said Homily we are told, “ the right and true Christian Faith is “ not only to believe that the Holy Scripture, “ and all the foresaid Articles of our Faith are “ true: but also to have a *sure Trust* and *Con- “ fidence* in God’s merciful Promises to be sav- “ ed from everlasting Damnation by Christ, “ whereof

“ whereof doth follow a *loving* Heart to *obey*
 “ his Commandments.” Faith is here first
 described by a *sure Trust* and *Confidence* in
 God, and then *Love* and *Obedience* are men-
 tioned as consequences thereof; which exactly
 corresponds to that of the Apostle, *Gal. v. 6.*
In Christ Jesus neither Circumcision availeth
any Thing nor Uncircumcision, but Faith which
worketh by Love. Faith and Love go together
 in every converted Soul. They are Sister
 Graces and therefore are frequently joined to-
 gether in the Apostolical Writings.* The
 Love of God revealed to the Soul, kindles a
 Flame of Sacred Love in the Soul, † and Love
 is an effectual Motive to Obedience ‡. The
 whole Matter we find well summ’d up in our
 Homily on Faith: “ Such is the true Faith,
 “ that the Scripture doth so much commend,
 “ the which when it seeth and considereth
 “ what God hath done for us, it also moved
 “ through continual Assistance of the Spirit
 “ of God to serve and please him, to keep his
 “ Favour, to fear his Displeasure, to continue
 “ his obedient Children, shewing Thankful-
 “ ness again, by observing or keeping his
 “ Commandments, and that freely for true
 “ Love chiefly, and not for dread of Punish-
 “ ment, or Love of Temporal Reward, confi-
 “ dering how clearly without Deservings we
 “ have received his Mercy and Pardon freely.”

L 4

Again,

* See 1 Thess. i. 3. iii. 6. Philem. 5. Eph. i. 15. 1 John
 iii. 23. &c. &c. † See 1 John iv. 19.

‡ 2 Cor. v. 14.

Again, the Homily of Salvation informs us thus, “nor when they say, that we should be justified freely, do they mean that we should or might afterward be *idle*, and that nothing should be required on our Parts *afterwards*.” We are here taught not to be *idle* after Justification. Good Works have here their proper Place assigned them; they do not go before but follow after our Justification. This also the Homily on Fasting asserts in Terms very explicit, “Good Works go not before in him which shall afterward be justified, but Good Works do follow after, when a Man is first justified.” Can any Thing be plainer? And then the Reason hereof is soon after assigned, “for that they are good Declarations and Testimonies of our Justification.”

There is a remarkable Passage in the Homily of Good Works, which I shall just mention and so conclude my Quotations from the Homilies: “Faith may not be naked, without Good Works, for then it is no true Faith; and when it is adjoined to Works, yet it is *above the Works*.” How contrary is this to the Judgment of those who give Works the Preference to Faith? Our Church here expressly asserts, that when Faith is adjoined to Works, yet it is *above* them.

Article XII. Of Good Works.

“Albeit that Good Works, which are the Fruits of Faith and follow after Justification, cannot

“ cannot put away our Sins, and endure the
 “ Severity of God’s Judgment; yet are they
 “ pleasing and acceptable to God in Christ,
 “ and do spring out necessarily of a true and
 “ lively Faith, insomuch that by them a lively
 “ Faith may be as evidently known as a Tree
 “ discerned by the Fruit.” This Article is very
 clear and defecate, and is of itself a sufficient
 Proof of our Doctrine. As a good Tree brings
 forth good Fruit, so a true, living, justifying
 Faith produces Good Works. If a Tree yields
 bad Fruit, that is an undeniable Evidence, that
 the Tree itself is bad; so if those who profess
 to have Faith in Christ live wicked Lives, that
 is a plain Demonstration that their Profes-
 sion is vain, and their Faith dead, *Matt. vii.*
17. Luke vi. 43.

The Scriptures are clearly on our Side; they
 in almost every Page inculcate the Necessity of
 Good Works. He that runs may read; and
 therefore I need not say much under this Head.
 Our Lord instructs us in this Truth, *Matt.*
vii. 21. Not every one that saith unto me Lord,
Lord, shall enter into the Kingdom of Hea-
ven, but he that doeth the Will of my Father,
which is in Heaven; where you see it is not
 the formal Professor, or the nominal Christian,
 but the *Doer* of the Divine Will, that is to
 enter into the Kingdom of Heaven; in vain
 therefore do you expect to go to Heaven when
 you die, if you indulge yourself in Sin while
 you live.

In *Luke* vi. 46. Our Saviour reproveth some who professed Faith in him, because they were deficient in their Obedience, *why call ye me Lord, Lord, (saith he) and do not the Things which I say?* 'Tis not enough for Persons to call Jesus their Lord and their Saviour (as many do) and yet live in Indolence, Softness, and Worldly mindedness. If you call Jesus your Lord, why do you not do the Things which he hath commanded? Why do ye not approve your Faith by your Obedience? How can you presume to call Jesus your Lord and your Saviour, while you live in the wilful omission of Prayer, of reading the Divine Word, and of receiving the Lord's Supper? *1 Cor.* xi. 20. What a strange sort of Religion is this? And yet what numbers are fallen into it? Such a Religion as this is just calculated to lull corrupt Nature asleep upon a Pillow of Ease, and will only serve to convey Men's Souls smoothly to Hell. You perhaps may give a Sneer, and be ready to toss this Paper by; yet I assure you again and again, that that Religion which allows People in the Omission of any known *Commandment*, *John* xiv. 15. or in the Commission of any known Sin, comes not from God, but from the Devil. And whatever Appearance of Sanctity the Professors or Abettors of such a Religion may wear, yet we are to look upon them as deluded; and we ought to avoid their Errors, and pray for their Persons.

The Apostle *Paul* always insists upon Good Works. His general Way is first to state Doc-
trines

trines clearly, and then he exhorts to Good Works pathetically. He first establishes Christian Verities, and then inculcates Christian Virtues and Graces. This is his Way in almost all his Epistles; and especially in his Epistle to the *Romans*, where the grand Doctrine of Justification is handled at large; lest any one should look upon the said Doctrine as destructive of Good Works and Obedience, how careful is the Apostle to prove the reverse? In-
 somuch that he spends the five last Chapters of that Epistle in exhorting to Christian Holiness in general, and to every Evangelical Duty in particular. And 'tis observable when he gives Instructions to Bishops and Pastors, how strictly he charges them to preach up Good Works; thus, Tit. iii. 8. *This is a faithful Saying, and these Things I will that thou affirm constantly, that they which have believed in God, might be careful to maintain Good Works: And then for an Encouragement he adds, these Things are Good and Profitable unto Men.* And in his second Epistle to Timothy, ch. ii. ver. 19, he saith, *let every one that nameth the Name of Christ depart from Iniquity,* And O! that all Preachers would follow the Apostle's Injunctions, by preaching up Good Works in their Sermons, and practising them in their Lives.

If we enquire of Matter of Fact, we shall find it every way answers our Purpose. Observe the Conduct of Primitive Christians, observe the Behaviour of modern Believers, how do they all abound in Good Works? Hence they

they are stiled in Scripture *a peculiar People zealous of Good Works*. As soon as *Zaccheus* had received the Lord Jesus, you find him disposed to Acts of Justice and Charity, *Luke* xix. 6, 8. No sooner was *Lydia* baptized into Christ, but she was given into Hospitality and Beneficence, *Acts* xiv. 15. And in the same Chapter we may observe how full of Tenderness and Compassion the Jailer was after he *believed in God*: This is visible from his washing the Apostles Stripes, his bringing them into his House, and setting Meat before them, *ver.* 33, 34. When the Apostle *Paul* was converted, his cry was, LORD, *what wilt thou have me to do?* He was desirous to *do* something for God. And this is the Language of every true Christian; having tasted the Love of God, they are eager to *do* the Will of God. To enumerate all the Examples of Christian Piety and Virtue would be endless. The Scriptures are full of them, and so is Church History. And if you want Instances of the Power and Efficacy of Faith, read the Eleventh to the *Hebrews*: There you will see the Glory of his Grace displayed in the eminent Transactions and exemplary Sufferings of many Christian Worthies. There you will meet with a Cloud of Witnesses; to illustrate and confirm the Doctrine we are defending. And now what remains but to exhort you, dear Reader, to be one of that Number, and in your own Life to shew forth the Fruitfulness and Excellency of Justifying Faith?

Are

Are you then in a justified State? And, indeed, if you are not in a State of Justification, you must be in a State of Damnation; for there is no Medium. If you are not justified, you are condemned already*: If you are not saved you must be damned. Do you then believe in Christ? Let the Piety of your Conversation evince the Sincerity of your Profession. The Doctrine of Justification by Faith only hath no Tendency to destroy Good Works. Altho' we are justified freely without Works, yet Good Works follow after Justification, and are the genuine Effects of Justifying Faith. The Grace of God that bringeth Salvation, teacheth us to deny Ungodliness and worldly Lusts, and to live soberly, righteously and godly, in this present World. The free Love of God in Christ, is an irresistible Constraint to Obedience. What? shall we continue in Sin, that Grace may abound? Shall we do Evil because God hath done us Good? " Shall we cease from Good Works and relinquish Charity? May the Lord never suffer this to befall us, but let us hasten to perform every Good Work with Diligence and Alacrity." Only follow the Advice of this Apostolical Father, and then what will become of *Antinomianism*? Are those who hold free Justification chargeable with it? Or does the Doctrine I have been defending countenance it? Is this Doctrine an Antithesis to Good Works? They are the worst *Antinomians* who are *Antinomians*

* John iii. 18.

tinomians in Life. What signifies Men's disputing for Good Works, if they do not practise them? You may quarrel all your Life-time about Good Works and be damned at last for not performing them. What a Shame is it, that generally those who are most zealous in contending for Good Works, are most careless and indifferent in doing them? When Men ask this Question, what signifies doing Good Works, unless we are justified by them? we might be apt to imagine, that such Persons who expect to be justified by their Works should excel and abound therein; but how strange is it! The direct contrary appears in Fact. We may observe those who are most litigious and disputatious for Works having a Hand in their Justification, are most negligent of them in their Conversation. But what Hypocrisy is this? Is not this mocking God and dissembling with a double Heart? And how dreadful will the Condition of those be, who boast so much of their Virtuous Actions and Moral Righteousness, if they are found wanting---if while they are so contentious for the Theory they are deficient in Practice?

It is often objected, that those who believe Justification by Faith, frequently live wicked Lives, and from thence Men are ready to conclude, that their Doctrine is false. But how inconclusive an Argument is this? Is a good Doctrine to be condemned for the Wickedness of those who profess it? The best Things may be abused. The Doctrine of Justification by
Faith

Faith only, does not tend to promote Impiety and Licentiouſneſs, and if any pervert it to ſuch Purpoſes, 'tis not the Fault of the Doctrin, but of its Abettors. The evil Converſation of thoſe who hold this Doctrin does not in the leaſt deſile the Doctrin itſelf. Yet what a Pity is it that ſo whoſome a Truth ſhould ſuffer ſo much from the corrupt Lives of thoſe who profeſs it? And how deplorable muſt their Caſe be, who hold ſo heavenly a Truth in ſuch helliſh Un-righteouſneſs? What Ingratitude is this to God? What Cruelty to Jeſus Chriſt? Such Perſons crucify the Son of God a freſh, and put him to open Shame. Oh! how is the Lamb of God wounded in the Houſe of his pretended Friends? They, like *Judas*, betray their Maſter with a Kiſs; and under the Appearance of Friendſhip cut their Saviour to the Heart, as *Joab* flew *Abner*. Theſe bring more Diſhonour upon Chriſt and his Goſpel, and hinder the Progreſs of the Word of God more than the moſt inveterate open Enemies, and the bittereſt Perſecutors. Do you conſider this, ye formal Hypocrites, who have the Truth in your Underſtandings, but no Life in your Hearts? Will you make Chriſt the Miniſter of Sin? Will you turn his Grace into Lasciviouſneſs? What then do you expect for your Portion, but ever-laſting Damnation? Do you think to reconcile Chriſt and Belial? Or do you imagine you may live in Sin here, and go to Heaven here-after? If you flatter yourſelves with ſuch vain Conceits, if you buoy yourſelves up with ſuch
false

false Hopes, you may be sure, that an evil Heart hath deluded you, and Sin hath blinded you. Why then do ye call Christ your Master? The Devil is your Master, and Hell will be your Wages. Repent therefore of your Spiritual Fornication, otherwise God will cast you into a Bed, and all them that commit Adultery with you into great Tribulation* ; great Tribulation, greater than can be expressed, greater than can be conceived; and what sort of a Bed do you think this is which God here threatens to cast you into? Now perhaps you sleep upon a Bed of Down or Feathers, but how will you do to sleep upon a Bed of Fire and Brimstone? Now perhaps you stretch yourselves every Night and every Morning upon a Bed of Ease, how can you bear to stretch yourselves in Hell-fire? Now you lay down your weary Heads upon a soft Pillow, but then hot burning Coals will be your Pillow for ever. Instead of lying in Sheets of fine twined Linen, you will lie in Sheets of Fire and Brimstone; Hell-flames will cloath you on every Side; they will stick as close to you as your Skin to your Flesh, or your Flesh to your Bones. This will be the Condemnation of all those who profess to know God, but in Works deny him, who are Abominable and Disobedient, and unto every Good Work reprobate, Tit. i. 16. A great Profession without a suitable Conversation, will only procure you a greater Damnation. There-

* Rev. ii. 22.

Therefore awake, ye sleepy Virgins; up, and be doing: Shew your Faith by your Works. There is no true Religion without Good Works. There may be Works seemingly Good where there is no true Religion. Good Works are not the Causes, but the Fruits and Effects of True Religion; and where True Religion is, these will naturally follow. Do not deceive yourselves; if you will not follow after Holiness, if you are not conversant in Good Works, I tell you, you are not in a State of Justification, but in a State of Condemnation; and what Conceptions soever you may form, or how clearly soever you may discourse of Justification by Faith only, yet if you sleep in Sin here, you will awake in Hell hereafter. There is no going to Heaven but in a way of Holiness; *Heb. xii. 14* If you have Faith to walk therein, you will be saved; but if you are unholy, you will never be admitted to see God, but you will be excluded the Divine Presence, and shut up in eternal Misery.

C H A P. III.

OF THE

H O L Y S P I R I T.

THE Holy Spirit is the Third Person in the sacred TRINITY, who is God over all, blessed for evermore. The Godhead consists of Three Persons, the Father, the Son, and the Holy Spirit, and these Three are one in Essence, their Glory is equal, their Existence eternal. The Holy Ghost is endued with the Attributes of Infinity and Eternity; he is Omnipotent, Omniscient, Omnipresent, Immutable and Incomprehensible; he is Infinite in Goodness, in Justice, in Truth, in Purity and Holiness, and every Perfection. In short, he is God of God, Light of Light, very God of very God; he proceedeth from the Father and the Son, and with the Father and the Son he is worshipped and glorified.

When our Lord Jesus Christ was just upon leaving his Disciples, he commissioned them *to baptize in the Name of the Father, and of the Son, and of the Holy Ghost*, Matth. xxviii. 20. So St. Paul salutes the *Corinthians* with praying, that *the Grace of our LORD*
Jesus

JESUS CHRIST, *the Love of GOD, and the Communion of the HOLY GHOST, may be with them,* 2 Cor. xiii. 14. All which evidently proves, that the Holy Ghost is GOD as well as the Father and the Son; to which Truth the Evangelist *John* bears a clear and indubitable Testimony, 1 Epist. ch. v. ver. 7. *There are Three that bear Record in Heaven, the Father, the Word and the Holy Ghost, and these Three are One.* The Divinity of the Holy Ghost, is also asserted in many other Places of holy Scripture: Thus Matth. xii. 31, 32. *The Blasphemy against the Holy Ghost shall not be forgiven unto Men, neither in this World, neither in the World to come.* The Holy Ghost must be strictly and properly God, or else the Sin against him would not be of so heinous a Nature and absolutely unpardonable. In Acts v. 3. saith Peter to Ananias, *Why hath Satan filled thine Heart to lie to the Holy Ghost?* And ver. 4. he adds, *thou hast not lied unto Man, but unto God:* Which plainly shews us, that the Holy Ghost is true and very God; which also is further confirmed by the Judgment which overtook Ananias upon his Commission of this Sin. *he fell down and gave up the Ghost,* ver. 5. The Apostle Paul swears by the Holy Spirit, 1 Cor. xv. 31. *I protest by your rejoicing.* Now we cannot suppose he swears by the Persons rejoicing, much less by Joy, considered as a Quality in them; he must therefore swear by the Holy Ghost, who was the Author of their Joy, and swearing is an Acknowledgment of

the Person by whom we swear to be the True GOD*. The Apostle therefore, by swearing by the Holy Ghost, lets us know that he is the true and eternal God. The Spirit is said *to search the deep Things of God.* 1. Cor. ii. 10. which he could not do unless he himself was equal to God in Wisdom and Knowledge. But what signifies multiplying Arguments? We have said enough to prove the Godhead of the Holy Ghost. We now therefore proceed to shew,

I. That the Holy Ghost dwells in the Hearts of all True Believers.

II. That the Illumination of the Spirit is necessary to a right and saving Knowledge of the Holy Scriptures.

III. That the comfortable Influences of the Holy Ghost are really *Felt* by those Souls to whom they are communicated.

I. The First of these Propositions is not so generally denied as the Two last, and therefore some may be inclined to think I need not long insist upon it. However, I intend to give the Reader full and sufficient Proof of each of these Heads, if the Lord enables me. The Homily on Reading the holy Scriptures saith, "He that keepeth the Word of Christ is
" promised

* See Deut. vi. 13. Pf. lxiii. 11. Isa. lxxv. 16,

“ promised the Love and Favour of God, and
 “ that he shall be the *Dwelling-place or Temple*
 “ *of the blessed Trinity.*” Here the Indwelling
 of the Spirit is asserted, when he that keep-
 eth Christ’s Word is called the *Dwelling-place*
 or *Temple of the blessed Trinity.* Because the
 Holy Ghost being one in Substance with the
 Father and the Son, where he is they are
 also; so the whole *Trinity* dwells in a believ-
 ing Soul, *John* xiv. 23.

In the third Part of the Homily for *Rogation*
Week we are thus exhorted; “ Let us therefore
 “ meekly call upon that bountiful Spirit, the
 “ Holy Ghost, which proceedeth from our Fa-
 “ ther of Mercy, and from our Mediator Christ,
 “ that he would assist us and *inspire* us with his
 “ Presence,—for without his lively and secret
 “ *Inspiration* can we not so much as speak the
 “ Name of our Mediator.” Here *express* Men-
 tion is made of the *Inspiration* of the Spirit,
 as there is also in the XIIIth Article; “ Works
 “ done before the Grace of Christ, and the *In-*
 “ *spiration* of his Spirit, are not pleasant to
 “ God.” And ’tis observable, as in the Ho-
 mily above cited, we are stirred up to pray that
 the Holy Ghost would assist us, and *inspire*
 us with his Presence; so the Liturgies are full
 of *Inspiration*, and Petitions for that Purpose.
 Thus in the Prayer of Christ’s Church-militant,
 we find the Supplicants “ beseeching God to
 “ *inspire* continually the universal Church with

“ the Spirit of Truth, Unity and Concord.” And in the Collect for the *Fifth Sunday* after *Easter*, “ Grant to us thy humble Servants, that “ by thy holy *Inspiration* we may think those “ Things that be good.” And in another Place,* “ Cleanse the Thoughts of our Hearts “ by the *Inspiration* of thy Holy Spirit, that we “ may perfectly love thee, &c.” Now then, what think you? Do you believe the Church holds the Doctrine of the *Inspiration* of the Spirit, or not? I have set these Passages before you on purpose to convince you that she doth. What shall we say then to those who are ready to rave and gnash their Teeth at Persons who lay Claim to *Inspiration*? Do not such People contradict the Articles and Homilies and Liturgies of the Church of *England*? And what a shocking Thing is it for Ministers to offer up such Petitions in their Prayers, and then preach against *Inspiration* as soon as they get into the Pulpit! Do not such Men, while they deny and oppose the *Inspiration* of the Spirit of God, prove that they are inspired with a contrary Spirit? It is in vain here to reply, We only speak against the miraculous and extraordinary *Inspiration* of the Spirit: For who is there pretends to this miraculous and extraordinary *Inspiration*? I know none that make any such Pretensions. I entreat you therefore, do not make this Pretence of denying *miraculous Inspiration* a Cloak for opposing *all Inspiration* whatsoever. Do you believe the Articles and Liturgies of the established Church? If you do, why do
you

you dislike the Term *Inspiration*? And why are you offended at those who preach this Doctrine, and experience it in their Hearts? Do you think our Church, in the Places I have quoted, means *extraordinary Inspiration*, i. e. Power to work Miracles? But and if the common Influence and *Inspiration* of the Holy Ghost is hereby intended, why should you deride, much less despise or malign those who receive this divine Afflatus? Ought you not rather to acknowledge your Want of it, and to wait upon God in Prayer, and the Use of all other Means, that you also may obtain it?

The Liturgy in several other Places, holds forth this Doctrine: Thus in the Prayer for the King, “ Replenish him with the Grace of thy Holy Spirit.” In that for the Royal Family; “ Endue them with thy Holy Spirit,” In the Collect for *Quinquagesima Sunday*; “ Send thy Holy Ghost, and pour into our Hearts that most excellent Gift of Charity.” And in the Office of Confirmation; “ *Fill* them, O Lord, with the Spirit of thy holy Fear.” Where you see the Bishop prays, that the Persons confirmed may be endued, yea *filled* with the Spirit. So St. Paul prays for the *Ephesians*, that they may be *filled with all the Fulness of GOD*, Eph. iii. 19. He doth not pray that they may be *filled with GOD*, or *with the Fulness of GOD*, but *with all the Fulness of GOD*. Who can tell how much these Words contain? And yet the Apostle offers up this Petition for the general Bulk of Believers in the *Ephesian* Church;

Church; and this Prayer had its effect, the Event was accordingly, if we will believe *Ignatius*, who in his Epistle to the *Ephesians*, saith, “ Let us therefore do all Things, as having him dwelling in us, that we may be his
“ Temples, and he may be in us our own
“ God.” And in another Epistle, viz. that to the *Magnesians*, he hath these Words; “ Know-
“ ing that you are full of God, I briefly ex-
“ hort you.” To which we may adjoin that Passage of *Clement the Roman*: “ A full Effusion
“ of the Holy Ghost was upon all.” And yet some Men of Sense and Learning esteem those Expressions, *Full of God*, and *Full of the Holy Ghost*, as ostentatious and enthusiastical, notwithstanding they are countenanced by the Scriptures, and found in the Writings of Primitive Fathers. And Bishop Hall describes the State of his Soul under the Influences of the Divine Spirit, as “ Ready for God, yea, Full
“ of God.”

I now offer the following Texts of Scripture in Proof of what I have said upon this Head. *John the Baptist*, who was to prepare the Way for our Lord's Coming, informs those who came to his Baptism, that there was one coming after him, viz. Christ, who should *baptize them with the Holy Ghost and with Fire*, Matth. iii. 2. By being *baptised with the Holy Ghost*, is meant receiving him to regenerate and sanctify our Souls, both which are typified by Water Baptism. And if the Conjunction *and* be here taken exegetically, the Sense of the Words would be this, *He shall baptize you with the Holy Ghost*, who
for

for his illuminating, penetrating quickening and refining Influences resembles *Fire*. Accordingly he is compared to *Fire*, Rev. iv. 5. And when he descended on the Apostles, Acts ii. 3. *There appeared unto them cloven Tongues like as of Fire*; which was to denote the Power and Efficacy of the Word preached, when the Spirit of God attends it.

In John vii. 38. we find these Words, *He that believeth on me, as the Scripture hath said, out of his Belly shall flow Rivers of living Water*. Our Saviour here gives us a Promise of the Spirit under the Similitude of *Water*. As *Water* cleanses the Body from Filth and Dirt, so the Holy Ghost purifies the Heart from the Pollution of Sin: and as *Water* cools and refreshes our Bodies when we are faint and weary, so the Spirit of God refreshes and comforts our Souls: Hence it is that the Eternal Spirit is so frequently exhibited to us in Scripture under the Figure and Resemblance of *Water*. God calls himself *the Fountain of living Waters*, Jer. ii. 13. for whosoever drinks this *Water* lives for ever. The Prophet *Isaiab* invites every one that thirsteth to come to the *Waters*, Isa. lv. 1. and so doth our Saviour, Rev. xxi. 6.--xxii. 17. St. Paul mentions *spiritual Drink*, 1 Cor. x. 4.--xii. 13. This *spiritual Drink*, this *living Water* is the common Privilege of all Believers, which makes the Evangelist add, *This spake he of the Spirit, which they that believe on him should receive*, ver. 39. And so saith God, Acts ii. 17. *I will pour out of my Spirit upon all Flesh*. i. e. upon all the fallen Race who believe in Jesus Christ.

The Angel who foretold the Birth of *John the Baptist*, saith, *he shall be filled with the Holy Ghost even from his Mother's Womb*, Luke i. 15. *Elizabeth and Zacharias* were both filled with the Holy Ghost, ver. 41, 67. *Peter* was filled with the Holy Ghost, Acts iv, 8. and *Paul*, Acts xiii. 9. *Stephen* is described as *a Man full of Faith and of the Holy Ghost*, Acts vi. 5. so likewise is *Barnabas*, Acts xi. 24. You will be ready to object, These are particular and extraordinary Instances, and they are no Rule for us to go by: Though the Apostles and some others had such plenteous and plenary Vouchsafements of the Holy Spirit, we are not to expect the same now. But why not? Have we not as much Need of the Holy Spirit as the Apostles and first Christians had? Is it not our Privilege upon whom the Ends of the World are come? Why then should we not ask for it, and expect to receive it at God's Hands? And I would advise Persons to be cautious of confining the Spirit to primitive Times, lest they confine Heaven to primitive Times, and so miss of it themselves; for indeed there is no going to Heaven without receiving the Holy Spirit. Besides, what saith the Scripture? *The Disciples were filled with Joy and with the Holy Ghost*, Acts xiii. 52. By the Disciples are here meant not only the Apostles, Prophets and Evangelists, but also the whole body of Believers in general. Was it then the Privilege of the Followers of Christ to be filled with the Holy Ghost in those Days? And is it not equally their Privilege now?

now? Who will undertake to prove the contrary? they will find it a difficult, yea, insuperable Task. The Apostle Paul therefore with good Reason exhorts the faithful Souls at *Ephesus* to be filled with the Spirit, Eph. v. 18. He had before prayed that they might be filled with all the Fulness of God, chap. iii. ver. 19. And Oh! that this Prayer and this Exhortation may have their Accomplishment in the Hearts of all those who are called Christians!

The same Truth is asserted in divers other Places of Scripture. The great Apostle of the *Gentiles* saith, Gal. iv. 6. *Because ye are Sons, God hath sent forth the Spirit of his Son into your Hearts, crying, Abba, Father.* To which add, Rom. viii. 15. *Ye have received the Spirit of Adoption, whereby we cry, Abba, Father.* All real Christians are Sons of God, both by Regeneration and Adoption; and as natural Children have Freedom and Familiarity with their Parents, so the Children of God have free Access to and close Communion with their heavenly Father. For this Purpose God sends forth the Spirit of his Son into their Hearts, not calling, or saying, but (as *Luther* observes) *crying, Abba, Father*; for when they pray, they cry unto God, Luke xviii. 7. Psal. lxxvii. 1.---lxxxviii. 1. a Spirit of Grace and Supplication is poured out upon them. They find Enlargement of Heart, Liberty of Speech, and a Power freely to lay open their minds to God.. The Word *Abba* denotes that Love and Affection, as well as that Simplicity and godly Sincerity wherewith

wherewith the true Saints of God approach his Throne; therefore we find our Saviour addressing God the Father in this familiar and pathetic Language, *Abba, Father, all Things are possible unto thee*, Mark xiv. 36.

The indwelling of the Spirit is again mentioned, 1 Cor. iii. 16. *Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?* And chap. vi. ver. 19. *What, know ye not that your Body is the Temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?* These Interrogatories are equivalent to positive Assertions, and teach us, that the Hearts of Believers are the Temples of the Holy Ghost. This the same divine Author directly affirms, 2 Cor. vi. 16. *Ye are the Temple of the living God; as God hath said; I will dwell in them, and walk in them. I will inhabit in them.* Which expression specifies the intimate Union and Communion there is between God and his People, their Hearts are his Habitation, and there he resides as in his holy Temple. And I take the Word *dwell* to admonish us of God's perpetual abiding with his People: He doth not turn in for a Night or a Day, as a way-faring Man, but when he once enters into their Hearts, there he abides for ever. Their Hearts are his Home. This Text hath of old been made use of to prove and establish our Doctrine. It was quoted by Ignatius the Martyr, in his Examination before Trajan, the Emperor. Trajan said 'Who is Theophorus?' Ignatius answered, 'He

‘ He that hath Christ in his Breast.’---And a little after the Emperor said, ‘ Have you there-fore in you him that was crucified?’ Ignatius answered, ‘ Yes: For it is written, I will dwell ‘ in them, and walk in them.’ Whereupon Trajan pronounced Sentence of Death upon him, and ordered him to be torn to Pieces by wild Beasts. I think proper to mention this, that none may take part with Trajan in condemning the Generation of the Righteous, in persecuting those who have Christ in their Breast, and bear in them Jesus that was crucified. For how ready are some People to tear others in Pieces, for no other Reason but this, because they acknowledge they have the Spirit of God dwelling in them? And yet we see upon what ample Testimony this Doctrine depends; it is so clear from the Scriptures, and our own Articles and Homilies, that none but those who are wilfully blind can avoid seeing the Truth of it. The Apostle and Evangelist *John* is as express as the Apostle *Paul* upon this Head; *he that keepeth his Commandments dwelleth in him and he in him,* 1 John iii. 24. and chap. iv. ver. 13. *hereby know we that we dwell in him and he in us, because he hath given us of his Spirit* and ver. 16. *he that dwelleth in Love, dwelleth in God, and God in him.*

It remains therefore now to propound St. *Paul*’s Question, Acts xix. 2. *Have ye received the Holy Ghost since ye believed?* I suppose what I have said may convince you of the Necessity
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of receiving the Holy Ghost, and I hope now you do not look upon this Doctrine as Enthusiasm or Delusion; how is it therefore with your Soul? Answer to God and your own Conscience. Have you received the Holy Ghost, or have you not? If you have not, what is all your Religion worth? Do you think you have any true Religion in you? I tell you you have not. The Spirit of God is all in all in the Christian Religion: So much of the Spirit as you have in you, so much true Religion you have. *But if a Man have not the Spirit of Christ he is none of his, Rom. viii. 9.* Therefore never presume to call yourself a Christian, till you have the Spirit of Christ in your Heart. The principal Difference between heathen Morality and vital Christianity I take to be this, the one is the Effect of Natural Reason refined, the other is the Work of the Holy Spirit in the Soul. Now you may call yourself a Christian, and be so deem'd by others; but if you have not the Holy Spirit in you, all your Religion is like a Body without a Soul, *i. e.* dead; and your external Christianity is no better than heathen Morality, and so will never procure your Admission into the Kingdom of Heaven. But further, if you have not the Spirit of God in you, then the Evil Spirit is in you. Ah! you will be apt to say this is a hard Saying indeed, who can bear it? Tho' this Assertion may seem strange; yet it is true, and is thus demonstrated: The Holy Spirit and the Evil Spirit divide all Mankind betwixt

betwixt them; the Children of God are under the Influence of the one, and the Children of Disobedience are under the Power of the other; there is no Medium, and consequently, if you are not under the Influence and Agency of the Holy Spirit, the Infernal Spirit, *i. e.* the Devil, is in you. Perhaps you would be terrified and affrighted above measure if the Devil was to appear to you outwardly, but I assure you if he bears Sway and Empire in your Heart, (as he most certainly does, unless the Spirit of God be in you) he will do you infinitely more Mischief there, than he could do by any outward visible Appearance whatsoever. But you may be ready to reply, I am easy and quiet, and do not perceive myself to be under *Satan's* Power and Dominion: What then? Is your Condition the safer, because you do not perceive your Danger? If you was sensible of your Danger, you would probably use some Means for your Escape. Your Lukewarmness, Indolence and Senselessnes, your being at ease in a carnal State, and your Indifference to the Things of God and Religion are Evidences to others of your being under the Guidance and Agency of the Evil Spirit, tho' you may not perceive it yourself. *The strong Man armed keepeth his Palace, and his Goods are in Peace, Luke xi. 21.* You therefore are in a false *Peace*, because the *strong Man, i. e.* the God of this World, hath Possession of your Heart. Your Danger therefore is not the less, but the greater by reason of the Insensibility of your

your Condition. As for those who ridicule the Doctrine of the Spirit, and hate and revile those holy Souls in whom he dwells, the Case is evident; they are earthly, sensual, *devilish*; *having not the Spirit*, *Jam. iii. 15. Jude 19.* Ye Serpents, ye Generation of Vipers, how can ye escape the Damnation of Hell? Do not mistake me; I do not speak this as if I wish'd you in Hell, or as if it was impossible for you to escape Damnation. I only admonish you of your Danger, as our Saviour did the *Jews*; *Matt. xxiii. 33.* I tell you there is yet Mercy for you: I advise you therefore not to persist in the Error of your Way. Turn from the Path that leads to Destruction, be humbled for your Obstinacy in opposing Christ and his Spirit; and meekly call upon God to give you that Holy Spirit whom you have so long resisted; and so blindly contradicted and blasphemed.

But in the next Place, if you have received the Holy Ghost, what an infinite Honour what a glorious Privilege hath God conferred upon you! What a Wonder of Grace is it that God should in very Deed dwell with Men? Ye are *a Spiritual House, an holy Temple in the LORD, an Habitation of GOD through the Spirit*; *1 Pet. ii. 5. Eph. ii. 21, 22.* How highly hath God favour'd you! And this he did not do for any Goodness, Merit or Excellency in you, but for his own Mercy's Sake. You are by Nature no better than others. If ye differ, it is the Grace of God that makes you to differ: Therefore glory not in yourselves; but glory
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only in the unmerited Goodness of God, and his Free Grace in Christ Jesus our Lord. “ I taste much of God (saith *Ignatius*) but I moderate myself, lest I should perish in glorying.” I wish all who have the Spirit of God in them were of this holy Martyr’s Mind.

The Spirit of God is Holy, and therefore by way of Eminence called the Holy Ghost. He is infinitely Holy as God, and he restores all in whom he dwells to the Image and Likeness of God. It is he that purifies the Hearts of God’s People, and makes us Partakers of a holy, heavenly and divine Nature. As soon as the Apostle *Paul* had inculcated the Doctrine of God’s dwelling in the Souls of his Children, he immediately subjoins this Exhortation, *wherefore come out from among them, and be ye separate; saith the Lord, and touch not the unclean Thing,* 2 Cor. vi. 16, 17. If the Holy Spirit resides in you, he will make you holy; he will subdue the Power of Vanity and Corruption, and make you pure in Heart: You will no longer live in a servile Subjection to Sin, but have Freedom from it, and Dominion over it. The Lusts of the Flesh will decay and die, all holy Desires will be quicken’d in you, and the Virtues and Graces of the Spirit will flourish and ripen in your Heart. The House of *Saul* will wax weaker and weaker, and the House of *David* stronger and stronger. How is it then with thy soul? Dost thou feel these Effects wrought in thee? Art thou holy in Heart? Dost thou avoid every Appearance of Evil? Dost thou suppress the

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first stirrings of Sin in thy Soul? Dost thou live in no secret Sin? Dost thou indulge in no unclean Thought? Art thou as careful to avoid sinning against God in private, as if the whole World saw thee? In short, hast thou an inward and irreconcilable hatred of all Sin, and an eager panting, hungry and thirsting after all Degrees of Holiness? Do not labour to shift off these Questions; let them strike near your Heart, and convince you of your Unholiness and Unlikeness to God. Why should you deceive yourself? If you have the Spirit of Christ in you, you will feel the Bent and Bias of your Soul carrying you to the highest Measures of Purity and Sanctification; a faithful Man “hath white Hands” and a clean Soul, fit to lodge God in; “all the Rooms whereof are set apart for his Holiness*.” Is your Soul thus dedicated to God? And are your Words and Actions conformable thereto? Do you avoid all idle and frothy Conversation? Is your Speech with Grace seasoned with Salt? Doth no corrupt Communication proceed out of your Mouth, but that which is Good to the use of edifying? Do you put off all foolish talking and jesting which are not convenient? And is it your Delight to talk of God and his dear Son Jesus Christ? Do you feel your heart warmed by holy Conference and heavenly Meditation? Be diligent likewise to adorn the Doctrine of God our Saviour

* Bishop *Hall's* Character of a faithful Man.

viour in all things. Be swift to hear, slow to speak and slow to wrath. Let your Moderation be known to all Men. Love all who love Christ without respect of Persons or Distinction of Parties. Be ready to forgive Injuries and bear Offences. Labour after that Charity which is not easily provoked. Walk in the Spirit, and ye shall not fulfil the Lusts of the Flesh. *Sanctify the Lord God in your Heart, having a good Conscience, that whereas they speak Evil of you as of Evil-doers, they may be ashamed who falsely accuse your good Conversation in Christ,* 1 Peter. iii. 13, 16. Alas! how doth the Cause of Christ suffer through the vain and trifling Behaviour of the Professors of his Gospel! How many talk of the Spirit of God, and yet live in the Spirit of the World, in the Pomp and Pride of Life, and in the Indulgence of the Flesh? Some People's Religion is made up of Mirth and Jestings; they are light and trifling upon all Occasions, and discover nothing so much as a talkative Tongue, and an airy ridiculous Turn of Mind. Such Persons may ask themselves, does this Discourse, this Behaviour become one who is to act according to the Inspiration of the Divine Spirit? The very Thoughts of the Presence of God within us would condemn many of our allowed Ways of speaking and acting, or else baffle all our Pretensions to Christianity. Who hath more Reason to be afraid of acting below his Dignity than he whose Soul is the Temple of the Holy Ghost? Certainly none ought more carefully to watch over their Conduct,

than they who are to live and act according to the Dictates and Motions of the Spirit of God. The Sense therefore of this divine Inhabitant in us should be a Motive to universal Holiness and undissembled Piety. We are also to be reminded, that by our idle Words and vain foolish Actions we *grieve* the Spirit, Eph. iv. 30. and cause him to withdraw from us, and leave us in the Darkness and Misery of our Nature. God seldom or ever forsakes his People, unless they first forsake him, as *David* saith to his Son *Solomon*, *if thou forsake him, he will cast thee off for ever*, 1 Chron. xxviii. 9. Souls first forsake God by some inward or outward Sin, and then he forsakes them; and so they fall into Doubts and Darkness, and are often at the Point of Despair. What a dreadful Thing is it to be deserted by the Spirit of God! They who have felt the Misery of such Desertions, know that no Pains are like those Pains, no Sorrows like those Sorrows. As when God speaks Peace, who can trouble? So when God troubles, none can speak Peace. Watch therefore, and strive against Sin, and avoid every thing that may displease God, or cause his Holy Spirit to depart from you.

To conclude; have you the Spirit of God in you? Then wait in Expectation of future Glory. The Holy Spirit is the Seal *whereby ye are sealed unto the Day of Redemption*, Eph. iv. 30. What God *seals* he appropriates for his own, and it cannot be alienated from him. Hath God then *sealed you with that Holy Spirit of Promise*? Then he hath made you his own, you are his
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in an eternal and inviolable Covenant; and although the Mountains depart, and the Hills be removed, yet *my Kindness shall not depart from thee, neither shall the Covenant of my Peace be removed, saith the Lord, that hath Mercy on thee,* Isa. liv. 10. The Spirit of God is also called *the Earnest of our Inheritance,* Eph. i. 14. God hath given his Children many great and precious Promises, but lest that should not suffice, lest they should distrust his Goodness or question his Faithfulness, he gives them an Earnest of the purchased Possession. An Earnest is Part of the Estate, and a Security of the Conveyance of it. Hath God therefore *given us the Earnest of the Spirit in our Hearts?* As certainly as we have the Spirit of God dwelling in us here, we shall dwell with God in Heaven hereafter, If we have the *Earnest,* we cannot miss of the Inheritance. *Lastly,* the Spirit is a Witness, 1 John v. 6. *it is the Spirit that beareth Witness.* And what doth he bear witness to? The Apostle Paul tells us, *the Spirit beareth witness with our Spirit, that we are the Children of God,* Rom. viii. 16. The Spirit is infallible, and his Testimony is to be depended upon. His Evidence is clear and convincing, so that they to whom he witnesseth, cannot possibly doubt of their being Children of God. Their Faith and Hope are built upon the Testimony of the divine Spirit. And how is it possible they should doubt their being Children of God, when God by the inward Witness of his Spirit tells them they are? Hence they draw near to God in *full Assurance of Faith,* as
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the Apostle speaks, Heb x. 22. they are sure that God is their Father, that Christ is their Saviour; they are sure their Sins are forgiven, and that they are at Peace with God; they are as sure of going to Heaven as if they were there already. This is a Part of Experimental Religion which *Despisers will not believe though a Man* who hath experienced the Truth thereof declare it unto them, Acts xiii. 41. “World-
“lings (saith Bishop Davenant) will not be-
“lieve that such a full Assurance of Faith is
“impressed upon the Hearts of Believers; but
“the Pious who continue stedfast in the Gos-
“pel experience it.”

II. The Illumination of the Spirit is necessary to a right and saving Knowledge of the holy Scriptures: I say, a *saving* Knowledge of the holy Scriptures, because Men may have a notional Acquaintance with them, a speculative Knowledge of them, and yet not be in a State of Salvation. This Knowledge is not sufficient to bring them to Heaven. A competent Skill in Grammar, History and Criticism will give Men an insight into the Letter of Scripture, but to see the true Light, and feel the saving Power thereof an internal Operation of the Spirit is required; and without this no Man can understand the Scripture to any saving Purpose. *The natural Man* (saith the Apostle) *receiveth not the Things of the Spirit of God.*, 1 Cor. ii. 14. A Person can no more discern Spiritual and Divine Things without the teaching and Illumination
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of the Divine Spirit, than a Man without Eyes can behold the Sun. In the Fall of Man all his Faculties were vitiated and debased; amongst the rest his Understanding was darkened and his Judgment corrupted: Hence he is rendered incapable of beholding spiritual Objects, and forming a right Judgment concerning them. He remains in gross Ignorance of the Things of God and Religion, till the Holy Spirit darts an heavenly Beam into his Soul, and fills him with a divine Light: For it is the Spirit which searcheth all Things, yea, the *deep Things* of God, and revealeth them unto us, ver. 10. in such a Manner and Measure as is necessary to our eternal Salvation. We cannot know these divine Depths any farther than the Holy Ghost reveals them unto us.

In the second Part of the Homily of the Information of certain Places of Scripture, the People are thus instructed, “ If ye will be profitable Hearers and Readers of the holy Scriptures, ye must first deny yourselves, and keep under your *carnal senses* taken by the *outward* Words, and search the *inward meaning*: Reason must give Place to God’s Holy Spirit; you must submit your worldly Wisdom and Judgment unto his divine Wisdom and Judgment.” How would that Expression, “ Keep under your *carnal senses*, taken by the *outward Words*,” be laughed at, if it was not found in one of our own Homilies! And how disagreeable to some People is the Doctrine of an *outward* and *inward meaning* in Scripture; Yet this Homily makes express mention of both these, and exhorts

horts the People to search into the *inward Meaning* of Scripture, and to submit their Reason to God's Holy Spirit.

The Homily entitled, *A fruitful Exhortation to the Reading and Knowledge of Holy Scripture*, hath this Passage: "The Words of Holy Scripture be called Words of everlasting Life, for they be God's Instrument ordained for the same Purpose. They have Power to turn through God's Promise, and they be effectual through God's Assistance; and being received in a faithful Heart, they have ever an heavenly spiritual Working in them." To which add the Conclusion of the Homily for *Whitsunday*; "He that is the Lord of Heaven and Earth of his great Mercy so work in all Men's Hearts, by the mighty Power of the Holy Ghost, that the comfortable Gospel of his Son Christ may be truly preached, truly received, and truly followed in all places". The comfortable Gospel of Christ cannot be truly preached without the mighty Power of the Holy Ghost. Preachers who have not the Holy Ghost are no Ministers of Christ. They who have the Holy Spirit attending their Ministry, speak not with the enticing Words which Man's Wisdom teacheth, but which the Holy Ghost teacheth. When they are thus influenced and inspir'd, their Word is in Power, and in the Holy Ghost, and in much Assurance. The Holy Spirit warms their Heart; and they feel what they say: Their Expressions are affectionate and cordial, as proceeding from the Heart, and an experi-

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“ mental Acquaintance with those Truths
 “ which they deliver. 'Tis a hard Matter to
 “ affect others, with what we are not first af-
 “ fected ourselves. 'Tis said of John the Bap-
 “ tist, that *he was a burning and a shining*
 “ *Light*. This is to speak in the Evidence
 “ and Demonstration of the SPIRIT and
 “ Power.*”

The Homily of reading the Holy Scripture
 says, “ in reading of God's Word he not al-
 “ ways most profiteth that is most ready in turn-
 “ ing of the Book, or in saying of it without
 “ Book, but he that is most turned into it, that
 “ is most inspired with the Holy Ghost,
 “ most in his Heart and Life altered and chang-
 “ ed into that Thing which he readeth.” 'Tis
 not he that is most clear in his Ideas, most accu-
 rate in his Conceptions, or most refined in his
 Speculations, nor he whose Head is most phi-
 losophically or geometrically turned, that is the
 most profitable Reader of Holy Scripture; but
 he who is most inspired with the Holy Ghost,
 and whose Heart and Life are most changed into
 that which he readeth. Without the Inspira-
 tion of the Holy Ghost all our human Wil-
 dom and Science will no more enable us saving-
 ly to understand the Scriptures than to create
 a new World. “ Man's human and worldly
 “ Wisdom or Science (as saith the same Homi-
 “ ly) is not needful to the understanding of
 “ Scripture, but the Revelation of the Holy
 O “ Ghost

* Bishop Wilkins's *Gift of Preaching*.

“ Ghost who inspireth the true Meaning un-
 “ to them that with Humility and Diligence
 “ search therefore.” Now, do you think our
 Reformers were Enthusiasts? Why then are
 you ready to call those Enthusiasts who speak of
 the Inspiration of the Holy Ghost? How do
 you expect to understand the Scriptures? You
 are here taught, that 'tis not all your Skill in
 Arts and Sciences will help you to a right Un-
 derstanding thereof; but 'tis the Revelation of
 the Holy Ghost, and his Inspiration, that must
 advance you to this high Attainment. And
 note by Inspiration here we do not mean any
 Power to write a new Scripture, but only to un-
 derstand the antient Writings of the Old and
 New Testament aright to all Intents and Pur-
 poses of Salvation. This is what our Church
 prays for in the Collect for the second Sunday
 in Advent; “ Blessed Lord, who hast caused all
 “ Holy Scriptures to be written for our Learn-
 “ ing, grant that we may in such wise hear
 “ them, read, mark, learn, and inwardly digest
 “ them, that by Patience and Comfort of thy
 “ holy Word we may embrace and ever hold
 “ fast the blessed hope of everlasting Life, which
 “ thou hast given us in our Saviour Jesus
 “ Christ.” And have we not all Reason to
 join in such a Prayer?

The Scriptures are very clear and express in
 this Particular. Thus saith the holy Psalmist,
*Open thou mine Eyes, that I may behold wonderful
 Things out of thy Law.* cxix. 18. The inspired
 Author, from the Sense of the Weakness of his
 own Understanding, and the Sublimity of di-
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vine Myſteries, breaks out into this devout Petition. He prays God to open his Eyes, that he might behold the Wonders of the divine Book; implying, that without this heavenly Illumination he could not underſtand it. The Caſe is the ſame with us, unleſs the Spirit of Grace enlightens our dark Minds we cannot ſav- ingly diſcern the Myſteries of the Kingdom of God. The ſame divine Writer ſpeaks to the ſame Purpoſe, ver. 12. *Bleſſed art thou O Lord, teach me thy Statutes*; where we ſee the holy Man of God firſt bleſſes the Lord for paſt and pre- ſent Manifeſtations of his Grace, and then prays for further Revelations and Discoveries, *teach me thy Statutes*; *i. e.* give me the inward *Teach- ing* of thy Spirit, whereby I may have a clear View of the Doctrines, Precepts, and Privileges contained in thy holy Word. And this Peti- tion is repeated ver. 26, 33, 64, 68, 124, 135, which ſhews how earneſt the Pſalmiſt was in this his Requeſt. And when we have a Senſe of the Need of this divine Teaching, we ſhall be ceafeleſs and importunate in our Supplica- tions to God, that he would afford us the Gui- dance of his infallible Spirit to conduct us in all our ſacred Reſearches.

We are informed in *Luke xxiv. 45.* that our Saviour *opened the Underſtanding* of his Diſciples *that they might underſtand the Scriptures*; which ſhews us that they could not have underſtood them, unleſs the bleſſed Jeſus had thus opened their Underſtanding. Now then it may be asked, can we underſtand the Scriptures with- out having our Underſtanding opened in the

same Manner? Have we not as much need of this spiritual Illumination as the Apostles had? Or do we think we can understand the Scriptures without it, though they could not? If Men are thus conceited of their own Wisdom and Abilities, may not God justly leave them to the Guidance of their natural Intellects, to walk on in the Darkness of their own Hearts to Blackness of Darkness for ever? How earnestly therefore should we call upon God to do the same Thing in our Hearts, which he did in the Hearts of his Disciples? For otherwise we shall never understand the Scriptures to any saving Purpose. The Time when our Lord Jesus thus opened their Understanding, is remarkable: For *first*, they had before this been sent out to preach;* they must then therefore have had some Knowledge of Christ and his Offices; yet now after his Resurrection the blessed Jesus *opens their Understanding*, i. e. gives them a fresh Display of his Grace and Mediatorship. The most aged Ministers, the most advanced Believers receive an Augmentation of spiritual Light and Wisdom. All our Knowledge is finite, and so is capable of perpetual Addition and Increase. *Secondly*, this Opening of their Understanding was before the plenary Effusion of the Holy Ghost on the Day of *Pentecost*, Acts ii. and therefore cannot mean any extraordinary Donation of the Spirit peculiar to the Apostles only, but must signify such a Communication thereof as all experienced Christians are endowed with. Accordingly,

* Luke ix. 1. 2.

ingly, when it is said the Lord *opened Lydia's Heart*, Acts xvi. 14. the very same Greek Word is there used, which the divine Evangelist here makes use of. When *Lydia's Heart* was opened, she attended to the Things which were spoken by *Paul*, and God opened her Heart for this very End and Purpose. Had not the Lord opened her Heart, she would have remained in Blindness and Ignorance for ever. And till the same gracious Lord, opens our Hearts, as he did faithful *Lydia's*, we shall never savingly attend to Things eternal and divine.

The Apostle *Paul* prays for the *Ephesians*, that the *Eyes of their Understanding might be enlightened*, Eph. i. 18. and Chap. v. ver. 8. saith he, *Ye were sometime Darkness but now are ye Light in the Lord*. Darkness and Light are abstract Terms and so denote to us the extreme Misery of a natural and the extreme Felicity of a regenerate State. They also acquaint us with the diametrical Opposition of these two States. Christ is called the *Light of the Gentiles*, Isa. xlii. 6. xlix. 6. Luke ii. 32. Acts xiii. 47. He calls himself *the Light of the World*, John viii. 12. ix. 5. He was sent to *open the blind Eyes*, Isa. xlii. 7. *To give Light to them that sit in Darkness*, Luke i. 79. and *recovering of Sight to the Blind*, Luke iv. 18. So the Apostle *Paul* was sent to the *Gentiles to open their Eyes, and to turn them from Darkness to Light*, Acts xxvi. 18. And 2 Cor. iv. 6. saith he, *God who commanded Light to shine out of Darkness, hath shined in our Hearts*. All which I alledge (and much more might be alledged) to shew

the total Darkneſs of Men in their natural Condition and the abſolute Neceſſity of the enlightening Grace of God.

Experience is the Mother of all knowledge, natural and ſpiritual, and this Doctrinè is confirmed by the Experience of all Saints. The Scriptures are full of Inſtances of a divine Light and Power attending the Word. When St. *Paul* was converted, the Light that ſhined round about him was but an Emblem of the internal Irradiation of his Mind by the Holy Ghoſt. When our Saviour called *Simon* and *Andrew*, *James* and *John*, they heard, beſides the outward Call of his Voice, the inward Call of his Spirit; otherwiſe they would not have immediately *left their Nets, the Ship, and their Father, and followed him* Matt. iv. 18. 22. So likewiſe when the bleſſed *Jeſus* called *Matthew*, he was *ſitting at the Receipt of Cuſtom*, Matt. ix. 9. getting Riches, engaged in Buſineſs, and ſharing largely in this World's Goods; and we cannot ſuppoſe he would have ſo readily forſaken All to follow Chriſt, if the Holy Spirit had not inclined him thereto. “ When the
 “ inward Call of the Spirit accompanies the
 “ outward Call of the Word, the Soul readily
 “ complies, and preſently yields Obedience to
 “ the Voice of God. Chriſt ofttimes ſpeaks
 “ by his Word to our Ear, and we hear not,
 “ we ſtir not; but when he ſpeaks by his Spirit
 “ to our Hearts, Satan ſhall not hold us down,
 “ the World ſhall not keep us back, but we
 “ ſhall ariſe and follow our Lord and Maſter.*”

And

* Biſhop Hall.

And when Christ called Zaccheus, a divine Power and Energy went along with his Words, as we may gather from the Effect they had upon him; for he *made haste, and came down, and received him joyfully*, Luke xix, 6. And so innumerable Instances might be heaped together to evince this Doctrine and to shew that the Holy Ghost adds a vital Power and Influence to the Word, and makes it effectual to the Illumination and Conversion of Souls. Yea, I might add, every fresh Convert is an Instance of the Truth of it; and if you are converted, you will need no further Arguments to prove it.

The Application of this is easy. Hence we learn not to lean to our own Understandings, nor to think by our own natural Abilities, without the Assistance of divine Grace, to attain a saving Knowledge of God's Word.

“ Absurd (saith a learned Bishop of our Church) is the Doctrine of the *Socinians*,
 “ and some others, that unregenerate Men by
 “ a mere natural Perception, without any
 “ divine superinfused Light, (they
 “ are the Words of *Episcopas*,*
 “ and they are wicked Words)
 “ may understand the whole Law,
 “ even all Things requisite unto
 “ Faith and Godliness; foolishly
 “ confounding, and impiously deriding (as too
 “ many do in this present Day) the spiritual
 “ and divine Sense of holy Scriptures with the
 “ Grammatical Construction[†].” Many read

* Sine Lumine
 Supernaturalis
 Potentiæ
 superinfuso.
Episcop. Dis-
put. 3.

† Bishop Reynolds's Sinfulness of Sin.

the Scriptures, yet never understand them because they trust to their own Understanding, instead of depending upon the Teaching and Influence of the Holy Spirit. A Person can no more understand the Scriptures savingly without the Illumination of the Holy Ghost, than a Man can understand Greek or Hebrew or any other Language which he hath never learned. The Scriptures are all an unknown Language to an unenlightened Heart. Learned Men often think they understand the sacred Writings, because they know the literal Meaning of the Words: Dictionaries and Lexicons are the Tutors and Governors, and the Letter of the Text is the highest of their Attainments. And thus far natural Men may aspire: They may compass the Grammatical Construction of the Words; when yet they have no inward Experience of Evangelical Doctrine in their Hearts. Men may be well versed in Science and Philosophy, and well instructed in the Languages, but unless they are taught, not by Critics and Commentators, but by the Spirit of God, they *know nothing yet as they ought to know*, 1 Cor. viii. 2. A moderate Skill in the Languages is serviceable in determining the true Sense of Words, yet if Men stop here, how far short do they fall of the one Thing needful? They are acquainted with the *Letter that killeth*, but ignorant of the *Spirit which giveth Life*, 2 Cor. iii. 6. The *Veil is yet untaken away in reading the Old Testament and the New*, ver. 14. A great deal of Learning in the Head with no Grace in the Heart, does frequently fill Men with Pride, blind

blind their Minds, and harden their Hearts, and sink them into eternal Darknes and Destruction.

Never therefore take the sacred Volume in your Hand without lifting up your Heart to God: Beg of God to give you the Light of his Spirit to lead you into the Light of Divine Truth. The reason why Persons read the Scriptures to little or no Purpose is, because they do not call upon the Lord for a Blessing upon their Reading; they take up the Scriptures with as much Carelesness and Indifference as any other Book, neither considering the Weakness and Shallowness of their own Judgment, nor yet the mysterious Nature of scriptural Truths: Hence the Word of God is to them a dead Letter, a Book sealed, and it strikes with no Power or Demonstration upon their Hearts. And besides I think it is no Wonder Men fall into dangerous Errors and Heresies, if they trust to their own natural Parts, and make the illuminating Grace of the Spirit neither the Object of their Faith, nor the Subject of their Prayers. Does God do them any Injustice in leaving them to their own Wisdom and Understanding, seeing they place so much Confidence therein as to acknowledge no Necessity of a supernatural and divine Illumination? Reading the Scriptures without the Light of the Spirit is but an unprofitable Exercise; it is in Effect reading without Eyes. We cannot understand the inspired Writings but by the same Spirit which indited them. The Holy Ghost, which dictated them at first to the Apostles, must interpret

terpret and explain them to us, or else we shall never acquire a saving Knowledge of them. “ Wicked Men (saith Mr. *Herbert*) however “ learned, do not know the Scriptures, because “ they feel them not, and because they are not “ understood but with the same Spirit that writ “ them” This may seem strange Doctrine to a carnal Mind, and to a Person unacquainted with the Power of Godliness; but a Soul that knows by Experience what it is to be in Doubt when Salvation is at stake, will be glad to hear of the Direction of the Spirit, and will readily depend upon it, and heartily acquiesce in it. And indeed when we are under a due Sense of the Weakness of our own Judgment, and cast our Eyes abroad on the World and observe what innumerable Errors there are, and how many abler and wiser Heads than our own are and have been deceived, how do our Souls tremble? What Hope could we have? Or where should we flee for Relief but to the Teaching and Unction of the Eternal Spirit? This is what we are to rely upon; this is what we are to trust to: and those who are under a right Apprehension of Things will find themselves constrained to pray to God for the Illumination and Manuduction of his Holy Spirit. And Prayer is the Life of Study: those who study the Scriptures with incessant Prayer, will not fail to be led into the True Meaning of them. They study best who pray the most. And God will certainly vouchsafe his Help to all sincere and devout Supplicants. “ The Eyes of
“ our

“ our Understanding shall be irradiated with a
 “ celestial Beam, and we shall feel an Inter-
 “ nal Operation of the Spirit on our Hearts
 “ communicating Light and Wisdom*.” And
 how glorious is it when Souls experience this
 heavenly Illumination! Then, as the Apostle
 speaks, they are brought out of Darkness into
marvellous Light: *Marvellous Light* indeed:
Wonderful Light! † They are filled with Won-
 der and Astonishment at every Thing they see
 in the spiritual World: They wonder to see
 how blind they were before, they wonder to see
 how enlightened they are now: They read the
 Scriptures as if they had never read them be-
 fore, and all therein appears new, and comes
 with a quick, vital, comfortable Influence upon
 their Hearts. Then they become settled in all
 Doctrines, not by an external Speculation, but
 by an internal Sensation of the Goodness of
 them; they see the fitness and Propriety, they
 taste the Sweetness and Felicity of every Evan-
 gelical Truth: They walk with Pleasure in the
 Ways of God; and his Precepts, which before
 were burdensome and grievous, now become
 perfect Freedom, Life, Liberty and strong Con-
 solation to their Hearts.

III. The comfortable Influences of the Holy
 Ghost are really felt by those Souls to whom
 they are communicated. There is much wrang-
 ling and disputing about this Proposition;
 some say one thing and some say another; and
 yet

* See Dr. Edwards on the Excellency and Perfection of
 the Scriptures. † 1 Pet., ii. 9,

yet one might justly wonder (was it not for the Blindness and Corruption of human Nature) there should be so much Contention about so plain a Matter; for this Proposition seems to me no sooner stated but demonstrated; for what sort of Comforts must those be which cannot be Felt? They will be in Effect none at all; if therefore you deny the possibility of Feeling the Comforts of the Spirit, you do in Effect deny their Reality. Besides, I might observe, the Denial hereof is not only Unscriptural, but also Unphilosophical. The Soul is the Seat of Life and Perception in Man, and by Consequence must itself be endued with Sensibility and Perceptibility. If therefore God is pleased to make any Impressions of Pleasure or Comfort upon the Soul, the Soul will have a real Sense and Perception thereof. But how Irrational as well as Irreligious is it to assert, that the Soul is the Spring and Source of all Sensation and Perception, but yet incapable of Feeling divine Joys and spiritual Consolations? 'Tis true indeed, spiritual Sensation or Feeling is as different from bodily, as the Soul is from the Body, nevertheless the one is as real as the other. This I doubt not I shall make good from the Homilies and Liturgies. The third Part of the Homily on Faith is directly to our Purpose, “if you
 “ Feel and perceive such a Faith in you, rejoice
 “ in it, and be diligent to maintain it, and keep
 “ it still in you; let it be daily increasing, and
 “ more and more by well working, &c.” Our Reformers we hope were good Men, and felt that Faith of which they here speak. If you
 do

do not Feel this Faith in you, you should not immediately ridicule and condemn the Doctrine of Feeling Faith, but pray to God to shew you this Truth both by an Information of the Judgment, and an Experience of the Heart. An historical Faith may make you a Member of a Church Visible, but nothing less than a Feeling Faith in the Heart will constitute you a Member of Christ's Body Mystical. And let those who have this Faith follow the Exhortation here given, viz. to increase in it, and to exert it more and more by well working.

The Homily for Rogation Week hath these Words, "if after Contrition we feel our Consciences at Peace with God through Remission of our Sins;" here is mention made of Feeling-our Consciences at Peace with God, which some Men count Enthusiasm; but indeed how shall we know we are at Peace with God, unless we Feel it? Peace and all other Evangelical Blessings are made known to us only by this inward Feeling, and we can no farther know our Interest in them than as we have a Feeling Possession of them. Therefore in another Place we meet with these Words, "God give us Grace (good People) to know these Things and to Feel them in our Hearts." And observe what follows, "This Knowledge and Feeling is not in ourselves, by ourselves it is not possible to come by it." What Words can be plainer? And if this will not convince People of Spiritual Feeling, what will?

The Homily on Repentance thus encourageth the true Penitent, "neither let the Remembrance

“ brance of thy former Life discourage thee,
 “ yea, the more wicked it hath been the more
 “ fervent or earnest let thy Repentance or Re-
 “ turning be, and forthwith thou shalt feel the
 “ Ears of the Lord wide open to thy Prayers.”
 What Foolishness do some People think it to
 talk of Feeling the Ears of the Lord wide open
 to our Prayers! And yet we see the Church
 holds this and the People of God experience
 it, and what an unspeakable Happiness is it for
 those who do feel it! This Expression of Feeling
 the Ears of the Lord wide open to our Prayers,
 is to be understood Metonymically, viz. with
 regard to the Effect, and so it denotes our re-
 ceiving those Comforts and enjoying that Peace
 and Pleasure which God confers in Consequence
 of his hearing our Prayers, and in Answer to
 them. And then is fulfilled that Promise in
 Isaiah, *Before they call, I will answer, and while
 they are yet speaking, I will hear.* “ Sometimes
 “ (saith Bishop Wilkins) a Man shall Feel his
 “ Heart more warm, his Desires more vigorous,
 “ and his Expressions more copious and ready,
 “ And in this Case he should not suffer himself
 “ to be straitned or confined with any old Form;
 “ but may expatiate more freely, according as
 “ he finds his inward Enlargements*.” These
 inward Comforts and Enlargements are not al-
 ways infallible Proofs, that God will grant the
 particular Thing we then request. The con-
 trary might be shewed in several Instances.
 The truth is, these Consolations are Tokens of
 God’s Love in general, and Earnests in parti-
 cular,

* Bishop Wilkins’s Gift of Prayer,

cular, that he will either grant what we then ask or something better.

In the Ordering of Deacons the Question is asked, "Do you trust that you are inwardly
 " moved by the Holy Ghost to take upon
 " you this Office and Ministration, &c." Now unless a Person feels this inward Motion, how can he tell whether he hath it or not? And if he cannot, he answers this Question at a venture, and so perhaps may tell a direct Falshood; and then hear what Bishop *Burnet* says, "If any
 " Man says *I trust so*, that yet knows nothing
 " of any such *Motion*, and can give no Account
 " of it, he lies to the Holy Ghost; and makes
 " his first approach to the Altar with a Lie in
 " his Mouth; and that not to Man, but to God." And please to hear how this learned Divine afterwards explains this Question.
 " The true Meaning of it must be resolved
 " thus; the Motives that ought to determine a
 " Man to dedicate himself to the Ministering
 " in the Church, are a Zeal for promoting the
 " Glory of God, for raising the Honour of the
 " Christian Religion, for the making it to be
 " better understood, and more submitted to.
 " He that loves it, and feels the Excellency of
 " it in himself, that has a Due Sense of God's
 " Goodness in it to Mankind, and that is en-
 " tirely possessed with that, will feel a Zeal
 " within himself for communicating that to
 " others."* We see here the Bishop holds with spiritual Feeling, and mentions those Motives
 and

* Bishop Burnet's Pastoral Sermon.

and Dispositions which every one ought to feel in himself, who answers the Question in the Affirmative.

In the Collect for the *Sunday* after Ascension Day the Church prays, “ send to us thine Holy “ Ghost to comfort us,” and in the next Collect, “ evermore to rejoice in his holy Comforts.” How can we rejoice in his Comforts unless we feel them? Accordingly in the Visitation of the Sick, it is said, “ The Almighty “ Lord make thee know and feel, that there is “ none other Name given to Man in whom “ and through whom thou mayest receive “ Health and Salvation, but only the Name of “ our Lord Jesus Christ.” Here the Minister prays that the Sick Person may not only know by a Conviction of the Understanding, but also Feel by an inward Sensibility of the Heart, that Jesus is the only Saviour. I once in Discourse with a Man, produced this Passage; he artfully replied, that know and feel were synonymous Terms, and so concluded, that Feeling was no more than knowing. But tho’ Feeling is one sort of Knowledge, does it follow that all Knowledge is Feeling, or that knowing and Feeling are the same Thing? The Truth is, this was the only plausible Evasion this Artist could possibly make. But what will this Artifice avail him in the following Citation? “ The godly “ Consideration of Predestination, and our “ Election in Christ is full of sweet, pleasant “ and unspeakable Comfort to godly Persons, “ and such as feel in themselves the Working of the Spirit of Christ, mortifying the
“ Works

“ Works of the Flesh.” † How will this Person or any other do to synonymize away the Word *Feel* here, seeing there is no other Word to resolve or incorporate it into! And since here is mention of *sweet*, pleasant and unspeakable Comfort; if this is not to be truly and really felt, it is time to ask what is, or what may be Felt? This therefore is a full Eviction that the Church holds the Doctrine of spiritual Feeling, and if you absolutely deny, that the Comforts of the Holy Spirit are to be felt, you reject the Homilies, Articles and Liturgies of the Church of *England* all at once. I would ask then, are they Members or Ministers of the Church of *England*, who say that the Comforts of the Holy Ghost cannot be felt?

But what saith the Scripture? *St. Paul* writing to the *Romans*, prays, that the *God of Hope* would fill them with all *Joy and Peace in believing*, ch. xv. ver. 13. But could they be thus filled, and not *feel* it? And because these divine Consolations are Earnests of future Glory, and so increase the Believer's Hope, the Apostle adds, *that ye may abound in Hope thro' the Power of the Holy Ghost*. An abundance of Hope accompanies and follows these gracious Manifestations. It is further observable, the Apostle here mentions *Joy* and *Peace* as distinct Things; for oftentimes Persons have great Measures of *Joy*, who yet have no solid *Peace* when those Joys are gone off; and on the other hand, many truly Christian Souls walk in a constant abiding *Peace*, who yet are not transported with Raptures and Extasies.

The same inspired Writer reckons *Joy* and *Peace* among the Fruits of the Spirit, Gal. v. 22. and in Phil. iv. 7. he mentions a *Peace of God which passeth all Understanding*. He reminds the *Thessalonians*, that they receive the Word in much *Affliction*, with *Joy of the Holy Ghost*; 1 *Theff.* i. 6. Although they had much outward *Affliction* and *Persecution*, yet they had much inward *Joy* from the Holy Spirit; and they Felt their *Joy* as truly and really as they did their *Affliction*. When our Hearts are full of *Sorrow* and *Vexation*, do we not really feel it? Have we not as deep a *Sense* and *Perception* thereof, as of any bodily *Pain* whatsoever? Will it not therefore follow, by the *Rule of Contraries*, if our Souls are full of spiritual *Joy* and *Comfort*, that we must feel that also? Is not one of these as reasonable as the other? And may you not upon the same *Principle* that you reject one, reject both? But if you allow the one, you must allow the other also.

Our Saviour saith to his Disciples; *Your Heart shall rejoice and your Joy no Man taketh from you*, John xvi. 22. All bodily Goods and external Goods, Men may take from us; but the Joys of the Spirit neither Men nor Devils may deprive us of. Our Lord mentions a *Fulness of Joy*, John xv. 11. xvi. 24. xvii. 13. So St. Paul speaks of being filled with *Joy* and *Comfort*, 2 *Tim.* i. 4. 2 *Cor.* vii. 4. And it would be endless to bring all the Texts that speak of spiritual *Joy* and *Solace*. You may think perhaps this *Fulness of Joy* was peculiar to the Apostles and Primitive Christians: I would

would have you therefore take notice, the Apostle speaks of Believers as *rejoicing with Joy unspeakable and full of Glory*, 1 Pet. i. 8. And saith the Evangelist John, These Things write we unto you, that *your Joy may be full*, 1 John i. 4. which may convince us, that this Fulness of Joy is the Priviledge of all Christians in general. As carnal and sensual Pleasures and Gratifications are really felt by carnal Men, so are spiritual Delights by those that are spiritual; only with this Difference, as the Soul is superior to the Body, so these Enjoyments are more exquisite and refined than those.

The Psalmist *David* speaks, *I will run the Way of thy Commandments, when thou shalt enlarge my Heart. Psal. cxix. 32.* The holy Man was straitened and contracted in his own Soul (as the People of God often are:) This hindered him in the Way of his Duty and Obedience to the divine Commandments: Hence he prays for spiritual *Enlargement*, that he may walk, yea *run*, in the Ways of God with Pleasure and Delight. When Souls are thus *enlarged*, with what Courage and Success do they run their Christian Race! Their ardent Love to God is a powerful Motive to all holy, humble evangelical Obedience: Their flaming Affection for him carries them through all Difficulties, Dangers and Tribulations, in his Service. The Apostle *Paul* experienced this *enlargement of Heart*, 2 Cor. vi. 11. *Our Heart is enlarged.* Who can tell what the Apostle *Felt* in his Soul when he wrote these Words? What a heavenly Transport was he in! The Love of God was shed abroad in his Heart,

and this produced in him such a seraphic Love for his Brethren, *Be ye also enlarged*, ver. 13. He was desirous (as all Christians are, for Grace is communicative) that they might be Partakers of this Joy in common with himself. This therefore shews, that the *Corinthians* through Grace might taste this divine *Enlargement* of Soul, and so many Christians in all ages. Let us not then think that this Blessing was confined to the Apostles and first Christians, but seek that we ourselves may be possessed of it. And I admonish all those who laugh at inward *Enlargements*, and ridicule those as Enthusiasts and Schismaticks who make mention of them and experience them, to consider these Texts, lest haply by their Opposition they discover their malice and Ignorance, and shew themselves quite unexperienced in this spiritual Dilation of the Heart.

The Author of the Epistle to the Hebrews saith, *Strong Meat belongeth to them that are of full Age, even those who by Reason of Use have their Senses exercised to discern both Good and Evil*, Heb. v. 14. He makes mention of Senses, for the Senses of the Mind are as real as those of the Body, and spiritual Feeling is as true as corporal. The Apostle prays for the Philippians that their *Love may abound yet more and more in Knowledge, and in all Judgment*: i. e. Sense or Feeling, as the original Word* denotes; and so it is translated in the Margin of the Bible. In Acts xvii. 27. the Apostle exhorts the Athenian Philosophers (who to be sure thought spiritual feeling as arrant Cant and

En-

* *Philip.* 1. 9.

Enthufiafm as our modern Chriftian Philofophers do) *to feek the LORD, if haply they might feel after him, and find him.* And Eph. iv. 19. he fpeaks of thofe who were paff Feeling, to which miserable Condition thofe heatheniz'd Chriftians labour to reduce Men, when they deny all inward Feeling, and tell them they may have the Spirit of God, and not Feel it. But till they can erafe thefe Texts out of the Bible they will never be able to prove their point. While thefe exprefs Testimonies of Scripture remain on our Side, we fhall have all the Reason imaginable to affirm, that the Influences of the Holy Spirit are to be felt.

I might further appeal to Experience: when you are full of Pride, Envy, Malice, or Hatred, do you not Feel it? When you are prone to Covetoufnefs, Senfuality, or Worldly-mindednefs, do you not Feel it? And do you really and fenfibly Feel thefe corruptions, when they arife in your heart? Now then fuppofe you are full of Love, Joy, Peace, Long-fuffering, Gentlenefs, Goodnefs, Faith, Meeknefs, and Temperance; what think you? Do you not think you fhall feel thefe Fruits of the Spirit? Or, do you think you may have them in you without Feeling them? May the Corruptions of a brutal, and the malevolent Affections of a diabolical Nature be Felt? And may not the Graces of the Spirit, and the benign Influences of the Holy Ghofit be felt by thofe Souls who are fo happy as to be poffefs'd of them? Can the Devil work fo powerfully as to be felt in the hearts of his Children? And cannot the

Operations of the Eternal Spirit be felt in the hearts of the Faithful? If therefore you allow the Possibility of Feeling the Devil's Operations on the one hand, why should you deny the Possibility of Feeling the Holy Spirit's Operations on the other? But the case generally is, Men speak evil of the Things they know not; and revile and condemn what they never experienced. If Persons really enjoy'd these divine Communications, they would no longer doubt whether they are to be felt or not: The Possession of these spiritual Pleasures would convince us of their Truth and Reality, and silence all our Cavils and Scruples concerning them. Now therefore what remains but to exhort all Professors of Christianity to follow after these sensible Influences and Communications of the Holy Ghost?

Let who will deny the Doctrine of inwardly feeling the Holy Spirit, the Church People cannot consistently with their own principles. This I have clearly demonstrated. And their own Articles, Homilies and Liturgies, lay them under the strongest Obligations to assert and maintain this Doctrine. Neither would I have Persons espouse and vindicate it only as a scientifick Truth, but seek to enjoy the experience of it in their hearts. What signifies all our Religion, unless it makes us happy? Some People have just Religion enough to make them miserable; they mistake the shadow for the substance, and rest in the letter without the Spirit: yet 'tis not Religion, but the want of it, that makes men miserable. True Religion and
true

true Happiness are inseparable; and so far as we possess the one we shall enjoy the other. Some nominal Christians talk of the Doctrines of the Gospel, the Graces of God's Spirit, and the Privileges of God's Children, and yet feel none of these Things in their hearts; and therefore all their Religion is but lifeless Profession and vain Imagination. Unconverted Moralists and formal Christians may please themselves with Modes of Worship, and ceremonial and legal Performances; but a soul that is truly awakened can never rest satisfied without tasting the comforts of Religion, and enjoying the Pleasures of Christianity. The Happiness of Religion, consists in feeling the comforts of the Spirit of God. Seek therefore after God, and never think yourselves happy till you find him in your hearts and feel his comfortable Presence.

Some People are filled with a great deal of Joy and Mirth, and experience sudden Flashes of Comfort, which they take to be from the Spirit of God; but how frequently do they deceive themselves herein? These warm Emotions of the Mind often proceed from the State and Disposition of the Body; they spring from the Motion and temperature of the Blood and Animal œconomy. How often do we see vigorous, healthy Christians transported with false Joy? It is common for young converts to mistake natural Zeal and Affection for the Influxes of the Divine Spirit: They are very apt to ascribe that to the Operation of the Holy Ghost, which is owing to the Mechanism of the Body. This I just mention by Way of

Caution. I would not discourage the weakest Believer. I know some Christians are very scrupulous in this case; they are afraid to take comfort when God gives it them; and are too ready to attribute that to the Temperament of their Bodies, which really comes from God, and is owing to the Influences of his Holy Spirit. I would not offend one of the least of these: Let such weak Souls know, that they who are most cautious are in least Danger. 'Tis in this Case as in Regard to the Sin against the Holy Ghost, they who are in most Fear and Concern about it are generally farthest from committing it. Their Vigilance is through Grace their Preservative: So here, Persons Scrupulousness is frequently a Means of keeping them from being deceived. The Hasty, the Careless, and the Unguarded, are in most danger of being carried away with false Joys and imaginary Transports. But then the weak Christian is often asking, "How shall I know whether
" my Comforts come from God or not?" I answer; were these Comforts derived to your Soul by Prayer, by the Word of God, by receiving the Sacrament, or any other appointed Means? If they were, you have Reason to think they came from God. Again, do you find that these Comforts and spiritual sensations carry you not to Softness, Indolence, or Luke-warmness; not to Pride, Sensuality, or Contempt of the Weak; but to Humility, to the Love of Jesus, and to the tenderest Sympathy and Compassion for his weakest Disciples? If
the

the inward Consolations you enjoy promote these Ends, doubt not, but be assured they came from God, and are the Effects of his Spirit, and Evidences of his Love to you. Lastly, Soul, have you had some inward Comfort? And do you doubt whether it was from God or not? Do you think you caused it yourself? Well, try if you can make yourself so again; see if those Comforts are at your Command, and if you can have them again just when you please: If you could make yourself so comfortable once, why cannot you make yourself so again? If you cannot, this plainly shews these inward sensations of Comfort were not from yourself, and therefore you may be satisfied God was the author and giver of them. This I speak for the Benefit of those feeble Christians who are in their Minority. Those who are more acquainted with God, and walk in closer communion with God, know the Consolations of his Spirit, by the Light, Power, and Evidence they bring along with them. The pleasures of God's Spirit are infinitely superior to all other Pleasures; and they who have tasted them once, know them again. Persons that never tasted them have no Knowledge of their incomparable sweetness and transcendency. As the sweetness of Honey, is known by tasting it, so the Delights of the Spirit are known by enjoying them. "What an Heaven do I Feel in myself, when
 " (after many Traverses of Meditation) I find
 " in my heart a feeling possession of my God!"
 faith

faith *Bishop Hall**. Yet do not depend upon these inward feelings, but upon the Merits of Christ for Salvation. If you trust to these inward feelings for Salvation, then you will have hope so long as these continue; but when they are gone, your hope will wither, and your Faith fail. Our hope of Heaven is all founded not upon any thing in ourselves, but only upon the meritorious Death, and All-sufficient Righteousness of the Lord Jesus Christ. When you are under the sensible Manifestations of the Divine Favour, rejoice and give God Glory: But know this, that when the Light of his Countenance is hid, his Love is the same: His Love is eternal and immutable. His Saints will soon get to Heaven, and then they will see his Face without a Cloud, and enjoy his beatifick Presence without Interruption, and without End.

* *Dec. ii. Ep. 1.*

End of the First Part.

The MARROW of the CHURCH.

P A R T II.

Of CHRIST'S Righteousness
I M P U T E D.

C H A P. I.

I-ENTER upon this head with much the more Freedom and Pleasure, because it is One Main Branch of the Grand Doctrine of Justification, which is a Doctrine as Wholesome as it is True, and as Comfortable as it is Necessary; and this Article with me is never irksome or unseasonable; but it is a Subject I could dwell upon for ever.

Righteousness is a perfect Conformity to the Righteous Law of God: a Person is Righteous when all the Thoughts and Inclinations of his heart, and all the Words and Actions of his Life are every Way agreeable to the Divine Will and Commandment. A righteous Man's Will coincides with the Will of God, his Understanding is filled with the Knowledge of the Lord, and all his Faculties are exerted in obeying his God: all his Affections centre in God; God is the Object of his Delight and Happiness, and in his heart there is no deviation from
God;

God ; no, not one. In this State of Perfection and Righteousness was *Adam* at his First Creation : he was created in Knowledge, Righteousness, and true Holiness.* He was a perfect Pattern of his Maker, and a Living Image of that God who formed him : his Nature answered to the Divine Nature just as the Impression upon Wax answers to the Seal that made it. Thus holy and righteous was Man in his First Estate ; and he continued to be possessed of this Righteousness as long as he was Obedient to his Creator ; but as soon as ever he disobeyed the Divine Command, he lost All his holiness and righteousness at once ; he emptied himself of every spark of Goodness, and was full of all Manner of Wickedness ; he forfeited all his Primitive Purity, and became a sinful, impure, and unrighteous Creature. Hence it is that all Mankind are destitute of Original Righteousness, and there is none of the Children of Men Righteous, *no, not one* : *There is none that doeth Good, no, not one.* Rom. iii. 10, 12. How then shall Man be Righteous before God ? Or by what Means shall he recover that Righteousness which he hath lost ? This indeed is a Question which Natural Reason could never answer ; and although Men have tried various Ways to obtain a perfect Righteousness, yet All their Labours have proved Abortive, and their Attempts successful ; and none of those who followed after Righteousness

* Col. iii. 10. Eph. iv. 24.

obtained it, excepting those only who followed after the Righteousness that is of Faith. Rom. ix. 30, 31, 32. The Gentile Philosophers sought after Righteousness by following the Dictates of Natural Reason, and observing the common Rules of Morality. The Jewish Pharisees expected to attain a Justifying Righteousness by practising the moral Commands and ceremonial Institutions of the Mosaic Law. Formal Christians think to gain Righteousness by obeying the Morals of the Gospel, as they usually express themselves. But neither Jewish nor Pagan Morality will justify us before God. All Self-Justiciaries, whether Heathens, Jews, or Christians, stand upon the same Foundation, viz. their own Righteousness, which is a sandy Foundation, upon which whosoever builds his hope of Salvation, his Building will certainly fall, and Great will be the Fall of it. All self-Righteousness, by whatsoever Name it is called, whether you stile it Natural Religion, or Christianity, is equally Despicable in the Sight of God, and equally Unavailable to our Justification. The only Righteousness that will recommend us to God, and gain us Access into the Kingdom of Heaven, is the Righteousness of Christ Imputed to us by God, and apprehended by Faith. We have no Righteousness of our own, but the Righteousness of Christ it is wherewith we are invested, and wherein we appear Righteous before the Most High GOD. This Righteousness is not of Nature, but of Grace; and therefore it is not said to be Innate, but Imputed; because our

heavenly Father most freely and graciously imputes or accounts it ours to all Intents and Purposes of Justification and Salvation.

The Word Impute is used no less than in Ten different Places * in the Fourth Chapter of the Epistle to the Romans; and it properly signifies to esteem a Person who hath not done a Thing as though he had done it; thus the Apostle Paul desires Philemon, if Onesimus had wronged him, or owed him any Thing, to *place it to his Account* †, or esteem the Injury or Debt his, though he had never contracted it. On the contrary, *not to impute*, is to esteem him who hath done a Thing as though he had not done it: Thus the Apostle prays that the Sin of those who forsake him *may not be laid to their Charge* ‡ though they had committed it. And this Interpretation of the Word very well suits our present Purpose, and clearly illustrates the Case before us; for our Sins which we have actually committed are *not imputed* to us. We who have done Evil are looked upon by God in Christ as if we had not done it, because God doth *not impute our Trespases unto us*, Rom. iv. 8. 2 Cor. v. 19. On the other Hand, that Righteousness, which not We, but Christ himself performed, is nevertheless *imputed* unto us, as if We Ourselves had performed it; Rom. iv. 24. 2 Cor. v. 21. Accordingly, our Justi-

* Ver. 3, 4, 5, 6, 8, 9, 10, 22, 23, 24.

† Philem. Verse 18.

‡ 2 Tim. iv. 16.

fication consists (as I have before shewed*) both in the *Non-Imputation* of our Sins to us, and also in the *Imputation* of Christ's Righteousness to us.

We are justified both by the Active and Passive Obedience of Jesus Christ. A Soul that hath True, Living, Justifying Faith, looks both to the Blood, and also to the Righteousness of Christ. She beholds the Sufferings of Christ's Death, and the Obedience of his Life, and so receives the Remission of Sins, and Free Justification.

There are Many who seem to allow the Atonement and Satisfaction Christ made by his Death, who yet deny the Imputation of his Active Righteousness unto us; and yet one of these is as clearly contain'd in Scripture as the other, and they both are declared in the Homiles, Articles and Liturgies of the Church of *England*.

The Homily of the Salvation of Mankind avers, that Christ paid "the Price of our
" Redemption by the Offering of his Body and
" Shedding of his Blood, with *fulfilling of the*
" *Law perfectly* and thoroughly." Not only the Oblation of Christ's Body and Blood, but also his fulfilling of the Law for us, is Requisite to our Eternal Salvation. There is no Salvation without *fulfilling the Law perfectly*; we do not *fulfill the Law perfectly* ourselves, but Christ hath fulfilled it for us, and therefore

we

* See the First Part of my Medulla, Chap. II.

we are saved. We are look'd upon as *fulfillers of the Law*, because Christ hath fulfilled it for us. The Infinite Justice of God requires not only a full Satisfaction for all our Breaches of the Law, but also a Perfect Obedience to the Law; wherefore it is soon after added, "the Justice of God consisteth in paying our Ransom and *fulfilling of the Law*:" Christ did both these, and so satisfied the Divine Justice, and procur'd the favour of God for us.

This Wholesome Doctrine is elsewhere in the same Homily delivered to us in these Words, "He (God) provided a Ransom for us, that was the most Precious Body and Blood of his own most Dear and Beloved Son, Jesus Christ; who besides this Ransom *fulfilled the Law for us perfectly*." If Christ had been only Man (as the *Socinians* assert) then his Obedience to the Divine Law would had been his Bounden Duty, and so would have profited none but Himself: But since he was God as well as Man, this added an Infinite Merit to his Active Obedience, and rendered it infinitely Available for the Reconciliation and Salvation of all who put their Trust in Him. The *Socinians* deny the Divinity of Christ, and so (consistently enough with themselves, how Inconsistent soever with the Gospel) deny the Imputation of his Legal Righteousness unto us; and all they who hold this Latter Opinion of theirs, do unwarily fall into the Former.

The Homily on Christ's Nativity informs us, that "the End of his Coming was to save and deliver his People, *to fulfil the Law for*
" us,

“ *u*, &c. We have broke the whole Law, CHRIST hath *fulfilled* it; we have omitted all Righteousness, and committed all Unrighteousness; CHRIST hath *fulfilled all Righteousness*, Matth. iii. 15. and He fulfilled it for us and in our Stead, and this was the End and Intent of his Coming into the World. “ So that (as the First Part of the Homily of Salvation concludes) “ CHRIST is now become the Righteousness of all them that do truly believe in Him *He for them paid their Ransom by his Death. He for them fulfilled the Law in his Life.*” What Words can be plainer? And I would also ask, in what Sense, or with what propriety of Speech could CHRIST be said to have *fulfilled the Law for us in his Life*, unless his Perfect Obedience or Conformity to the Divine Law was imputed to us? It is therefore admirably well said by our Excellent Church in her Eleventh Article “ We are *accounted righteous* before GOD, only for the Merit of our LORD and Saviour JESUS CHRIST *by Faith.*” — Observe, we are *accounted**, for this Righteousness is not ours by Nature, but we

* This exactly agrees with the Apostle's way of speaking, Rom. iv. 3. *Abraham* believed GOD, and it was *counted* unto him for Righteousness; and Ver. 5. FAITH is *counted* for Righteousness; and Ver. 6. GOD *imputed* Righteousness without Works; and Ver. 9. FAITH was *reckon'd* to *Abraham* for Righteousness; and Ver. 24. to us also shall CHRIST's Righteousness be *imputed*, if we believe.—So that you see how our Church and the Scriptures coincide; and you cannot but observe at the same Time how grossly mistaken they are who pretend to say that there is no mention of *Imputed* Righteousness in Scripture.

have it of the Free Grace of GOD in CHRIST. This Righteousness is ours, not by Infusion, nor by Inhesion, but by Imputation. GOD does not account us righteous in ourselves, or, “for our own Works or Deservings,” as it follows afterwards, but “for the Merit of our Lord and Saviour Jesus Christ, by Faith.” We have no Righteousness of our own, but the Righteousness of Christ is imputed to us, and God accounts us righteous in Him. We know of no Righteousness but the Righteousness of Faith. We trust in no other Righteousness for Salvation, but the Righteousness of the Mediator, which is imputed to us by God, and apprehended by Faith. The Judgment of God is according to Truth: God therefore does not account us Righteous in ourselves, (for this would not be True) but he accounts us Righteous in the Righteousness of our Lord and Saviour Jesus Christ, as saith the Scripture, *we are made the Righteousness of God in Him,* 2 Cor. v. 21.

Further, here is an Objection obviated, for whereas some are ready to ask, if we have Remission of Sins by the Death and sufferings of Christ, what need have we of the Imputation of his Active Obedience unto us? Or otherwise, if we are justified by his Active Obedience, what occasion have we for his Passive? Our judicious Reformers here teach us that Christ's Active and Passive Obedience both go together, and ought never to be separated. If you separate these, one from the other, you run yourself into endless Error
and

and Confusion; always therefore remember to take them both together, and never attempt to put afunder what God hath joined together. And may the Son of God write these two Evangelical Truths in all our Hearts, “*He for us paid our Ransom by his Death: He for us fulfilled the Law in his Life: So that now in Him, and by Him, every True Christian Man may be called a Fulfiller of the Law, forasmuch as that which their Infirmity lacked, Christ’s Justice hath supplied.*”

I think I should not do well in passing over a particular Passage in our Common Prayer, which by many is little taken notice of, tho’ it clearly contains this Doctrine: You will find it in the Communion Service; the Words are these, “*We do not presume to come to this thy Table trusting in our own Righteousness, but in thy manifold and great Mercies,*”— Now, if we do *not trust in our own Righteousness*, we must trust in Christ’s; for there is no Medium; and you will not (I suppose) venture to affirm we may come before God without any Righteousness at all; yet we have no Righteousness of our own wherein to appear before the Most High; where then should we have Righteousness, but in Christ? This we possess by Faith, and so (as the Apostle speaks) *we have great Boldness and free Access to God with Confidence by the Faith of Him.* Some think to compromise the Matter by joining our own Righteousness and Christ’s together; and so the Prayer of the *Papist* just answers their purpose: “*Lord Jesu, join, I pray Thee, my*

“ Righteousness with all that Thou hast done
 “ and suffer'd out of thy great Love and Obe-
 “ dience.” Now, should you like to make
 use of such a Prayer as this? And yet it ex-
 actly suits your Case, if you join your own
 Righteousness with Christ's in the Affair of
 Salvation. Remember therefore, as often as
 you receive the Lord's Supper in the Estab-
 lish'd Church, you renounce your own Righ-
 teousness, and trust in Christ's; otherwise,
 you are an Hypocrite, an unworthy Commu-
 nicant, a Mocker of God; and you *eat and
 drink Judgment* to yourself.*

The Scriptures are full of this Doctrine; *for
 therein is the Righteousness of GOD revealed
 from Faith to Faith, Rom. i. 17.* It shines
 both in the Old Testament, and in the New.
 We shall at present confine ourselves chiefly to
 the latter. And no where in Scripture is the
 Imputation of Christ's Righteousness more
 clearly set before us than in *Rom. iii. 21, 22.*
*But now the Righteousness of God without the
 Law is manifested, being witnessed by the Law
 and the Prophets; even the Righteousness of
 God, which is by Faith of Jesus Christ unto
 all, and upon all them that believe* — Observe
 here first, the Righteousness of Christ is
 twice called the *Righteousness of God*, and that
 for these two Reasons; first, because it is

* 1 Cor. xi. 29.

God's stated Method of justifying sinners by imputing it to them: All who are justified are justified by Christ's Righteousness. This is the only Way of Justification and Salvation; and without this Righteousness no Soul ever was, no Soul ever will be justified before God. Secondly, Christ is God, John i. 1. *GOD over All blessed for ever*, Rom. ix. 5. and therefore his Righteousness is truly and properly the Righteousness of God, so called by way of Eminence, and in Contra-distinction from, and in Opposition to all Creature-righteousness whatsoever. And this I take to be the Principal Reason why Saint Paul so much delights to call Christ's Righteousness the Righteousness of God.* Secondly, this Righteousness is said to be without the Law, *the Righteousness of God without the Law is manifested*—We must never attempt to mix our own Legal Righteousness and Christ's Righteousness together, for this is in Effect mingling Light and Darkness. We must therefore always keep these separate, as the Greek Word justly informs us. And indeed the Righteousness of Christ is so Perfect and Complete in itself, that it standeth in no Need of the Addition of our Legal Obedience to it, either before, at, or after our Justification. *Thirdly*, this Righteousness is *witnessed by the Law and the Prophets*.—Thus saith *Moses*, *he (Abraham) believed in the LORD; and he counted it to him for Righteousness*, Gen. xv. 6. And

* See Rom. i. 17.---x. 3. Phil. iii. 9.

the Prophets bear Ample Testimony to this Truth; thus Isaiah, *surely, shall one say, In the LORD have I righteousness and strength*, xlv. 24. —And again, xlv. 12, 13. *Hearken unto me, ye stout-hearted, that are far from righteousness, I bring near my righteousness: It shall not be far off, and my Salvation shall not tarry*—And liii. 11. *by his Knowledge shall my righteous servant justify many*—So also Jer. xxiii. 5, 6, *I will raise unto David a righteous branch—and this is the name whereby he shall be called THE LORD OUR RIGHTEOUSNESS.* And Ch. xxxiii. 15, 16, *I will cause the branch of righteousness to grow up unto David—she shall be called, The LORD our righteousness.* So also the Psalmist describing a citizen of Christ's Spiritual Kingdom saith, *he shall receive the Blessing from the LORD, and righteousness from the GOD of his Salvation*, xxiv. 5. And the same Divine Writer declares that he preached the Doctrine of CHRIST'S righteousness in the Great Congregation, Psal. xl. 9, 10. and Ethan the Ezrahite speaking of the People of God saith, *In thy Name shall they rejoice all the Day: And in thy righteousness shall they be exalted*, Pf. lxxxix. 16. The Prophet Daniel bears as Clear a Testimony to this Doctrine as any of them; *Seventy Weeks are determined upon thy People, and upon thy Holy City, to finish the Transgression and to make an End of Sins, and to make reconciliation for Iniquity, and to bring in Everlasting righteousness*, Dan. ix. 24. Fourthly, This righteousness is by the Faith of JESUS CHRIST unto All and upon All them that believe: So that All
 who

who have Faith have this Righteousness. Wou'd you know how to obtain a saving Righteousness? The only Way is to believe in Jesus Christ. This Righteousness is freely given to all them that believe: Therefore only believe, and you shall *receive the gift of righteousness*, Rom. v. 17. God is willing to give you this Righteousness, and if you don't receive it, 'tis because of your Unbelief. God holds out this Righteousness to you; and if you will not accept it, it shews that you are Obstinate and Self-righteous. Nothing hinders you from embracing this Righteousness, but your own Infidelity. Hath therefore this been an Obstacle in your Way for a long Time? Now by the Grace of God break thro' it, hearken to the Devil and Unbelief no longer, in the Strength of God burst all the Bars of Misery and Iron that lie in your Way, and take hold on Christ for Strength and Righteousness. But why does the Apostle say not only *unto all*, but *upon all* them that believe? To account for this we are to take Notice that this Righteousness is called *Fine Linnen*, Rev. xix. 8, *White Raiment*, Rev. iii. 18, *the Best Robe*, Luke xv. 22, *the Wedding Garment*, Matth. xxii. 11. Accordingly the Apostle says to the Romans, *put ye on the Lord Jesus Christ* — The Greek Word * signifies to *put on* as a Garment, and so is figuratively applied to the Soul, whose *Filthy Garments* are

* Rom. xiii. 14. and Gal. iii. 27.

taken away, and who is *clothed with Change of Raiment*,* viz. with the Righteousness of the Lord Jesus. This therefore shews us with what a Beauty and Propriety the Phrase *upon all*, is here used by the inspired Orator.

Rom. iv. 6, *Even as David also describeth the Blessedness of the Man to whom God imputeth Righteousness without Works.* If by Righteousness we allow our Adversaries here to understand Justification, it will follow that Justification is *without Works*, which is a Doctrine they dislike as much as the Imputation of Christ's Righteousness. But when the Apostle speaks of God's imputing Righteousness, he plainly points at the Active Righteousness of our Saviour, which is made over to us by an Act of Imputation, whereby God justifies Sinners. The formal Cause of our Justification is "the Gracious Imputation of God the Father, accounting his Son's Righteousness unto the Sinner, and by that accounting making it his to all Effects, as if he himself had performed it." † And observe, this Righteousness is imputed *without Works*, just as in the foregoing Text *without the Law*. This Act of Imputation is an Act of God's Grace, whereby he confers Christ's Righteousness upon us, and places it to our account without any Works of ours to make us Worthy or Meet to receive it. This Righteousness is given to Sinners who

* Zech. iii. 4.

† Archbishop USHER.

have done no Good Works; yea, on the contrary, all Manner of Evil Works; thus it was freely bestow'd on *Rahab*, on the *Sailor*, *Acts* xvi. on the Thief on the Cross, yea, on those Vile Wretches who *crucified the Lord of Life and Glory* who wrought out this Righteousness for us, *Acts* ii. 23, 41. iii. 25. iv. 4. If it shou'd be asked, how can this Interpretation of the Text be accommodated to the Apostle's Quotation, *Blessed is the Man to whom the Lord will not impute Sin?* The Answer is, where the Lord doth not impute Sin, there he imputes Christ's Righteousness. The Non-Imputation of Sin and the Imputation of Righteousness always go together: *David* very well knew this, and consequently while he describes the Blessedness of the Man to whom the Lord will *not impute Sin*, he does at the same Time describe the Blessedness of the Man to whom God *imputeth* Christ's Righteousness. The *Jews* gloried much in having *Abraham* for their Father, the Apostle therefore very suitably shews them that *Abraham* was justified by having Christ's Righteousness imputed to him; and since *Abraham*, the Father of us all, was accepted of God by Virtue of a Righteousness Imputed, the Apostle from thence justly concludes that all the Faithful are reconciled to God in the same Way and Manner: *Now it was not written for his Sake alone, that it was imputed to him, but for us also to whom it shall be imputed, if we believe on him that rais'd up Jesus our Lord from the Dead*, Ver. 23, 24.

So again, Chap. v. Ver. 19, *For as by one Man's Disobedience Many were made Sinners; so by the Obedience of one shall Many be made righteous.* The Apostle here draws a plain Parallel between the Sin of *Adam* and the Righteousness of *CHRIST*, informing us, that as by the Imputation of *Adam's Disobedience* to us *Many*, i. e. all are made *Sinners*, so by the Imputation of *CHRIST'S Active Obedience* to us *Many*, i. e. all Christians are made *righteous*. As we are made or *constituted Sinners* in *Adam*, so we are made *righteous* in *CHRIST*; but we are *constituted Sinners* in *Adam* by Imputation, therefore we are made *righteous* in *CHRIST* by Imputation also. This is the Plain Meaning of the Words of the Text without any Violence or Distortion. And this I clearly saw some years ago. I once oppos'd the Doctrine of the Saviour's Righteousness Imputed, (as we all do while we are in a State of Self-Righteousness) but when this Text was produc'd in Proof of that Salutary Doctrine, it struck with such Power and Conviction upon my Mind that I knew not how to withstand the Evidence. And I heartily pray God, if any of you who hear me this Day are Ignorant of, or Enemies to this Spiritual Truth, this Text may be a means of opening your Eyes and turning you from Darkness to Light, and from the Power of Satan unto God. If any should here object that the Word here translated Obedience only signifies Christ's Death and Sufferings, i. e. his Passive Obedience, because it is said *he became Obedient unto Death,*
and

and *he learned Obedience by the things which he suffer'd*, Phil. ii. 8. Heb. v. 8. It may be sufficient to reply, First, that since the Obedience here spoken of stands opposed to *Adam's Act of Disobedience*, it must mean *CHRIST'S Active Obedience*. Secondly, what is stiled in the Greek, and translated *Righteousness* in both Places, properly signifies *Christ's Active Righteousness*. Thirdly, *Christ's Active and Passive Obedience* always go together, and are never to be separated, as we have before shew'd.

In the Tenth Chapter of this Epistle the Apostle complains of the People of *Israel* that *they being Ignorant of God's Righteousness, and going about to establish their own Righteousness, have not submitted themselves unto the Righteousness of God*. The *Righteousness of our Blessed Saviour* is here twice called *the Righteousness of God*, as in Rom. iii. 21, 22. The Jews were Ignorant of this *Righteousness*, and so highly conceited of the Worth and Excellency of their own *Righteousness*, that their Proud Hearts would not submit (for indeed 'tis a great Act of Submission wholly to renounce our own *Righteousness* and wholly to trust in *Christ's Righteousness*) *themselves unto the Righteousness of God*. And so 'tis in our Day, *Pride and Ignorance* are the Cause of Men's not *submitting to the Righteousness of the Son of God*. Self-righteous People are Ignorant of the Insufficiency of their own *Righteousness*, they are Ignorant of the All-sufficiency of *Christ's Righteousness*; they see not the Sin, Folly and Danger

of trusting in themselves that they are righteous, and therefore they seek, they try this Way and the other to establish a Righteousness of their own, and despise and reject the Righteousness of God. This is the way of Self-righteous Unbelievers. But Christ is the End of the Law for Righteousness *to every one that believeth*, Ver. 5. All who believe in Christ, possess a perfect Righteousness in him, and the Righteousness of the Law is at an End. The Jews followed after righteousness by the Works of the Law, but then it was in Appearance only, and not in Reality; as it were* i. e. seemingly, and not really: They were not Hearty and Earnest in the Pursuit of it. The Case is just the same with our Modern Legal Justiciaries; they seek Righteousness by their own Good Works, but then it is apparently, not really: If they would once set themselves in Earnest to fulfil every Jot and Tittle of the Law, they would be soon convinc'd they could do Nothing, they would find themselves Miserable, Undone Sinners, and be obliged to fly to Jesus Christ for Refuge, Righteousness, Salvation and Redemption.

The Apostle delivers the same Doctrine in both his Epistles to the *Corinthians*. In his First Epistle, Chap. i. Ver. 30, he saith, *but of him are ye in Christ Jesus, who of God is made unto us Wisdom, and Righteousness, and*

* Rom. ix. 31, 32.

Sanctification, and Redemption. We are Nothing, but Christ is our All. Christ is One, Perfect and Undivided Saviour, but he is said to be made to us all these Particulars in Relation to our Necessities. Christ is all we want, and whatsoever we stand in need of we possess in Him. Christ is our Wisdom: *in him are hid All the Treasures of Wisdom and Knowledge*, Col. iii. 3. and *of his Fulness all we receive*, John i. 16. Christ is our Righteousness; because his Righteousness is imputed to us. Christ is *made unto us of God Sanctification or Holiness*. In ourselves is no Sanctification: All our Sanctification is in Christ. Christ is our Sanctification. We have no Holiness at all in us: All our Holiness is in Christ our Head. When we see ourselves Unholy and Unsanctified, we look up to Christ our Sanctification, and we know of no other Holiness or Sanctification than what we possess by Faith in Him, hence *we receive Forgiveness of Sins, and an Inheritance among all them that are Sanctified by Faith in Him*; Acts xxvi. 18. Lastly, Christ is our Redemption: *He gave himself a Ransom for All*, 1 Tim. ii. 6. *He hath given himself a Sacrifice for us*, Eph. vi. 2. Heb. ix. 26. By the Oblation of his Body and the Effusion of his Blood he hath purchased *Redemption of the Body*, Rom. viii. 23. and *Eternal Redemption* both of Soul and Body, Heb. ix. 12.

So 2 Cor. v. 21. — *that we might be made the Righteousness of God in Him.* Christ

was made Sin, and we are made Righteousness. God made him who knew no Sin to be Sin for us; that we might be made the Righteousness of God in him. As Christ was made Sin or a Sinner (for the Abstract is here put for the Concrete) by the Imputation of our Sins to Him, so we are made Righteousness or Righteous Persons by the Imputation of his Righteousness to us. And as Christ knew no Sin, i. e. personally and intrinsically, but yet was a Sinner imputatively; so we personally and intrinsically know no Righteousness, i. e. have no Righteousness of our own, but yet we are righteous imputatively, and are therefore said to be made the Righteousness of God in him. This is Clear: And I know no Text of Scripture wherein this Double Imputation of Sin and Righteousness is more clearly exhibited, and opposed to each other. Our Sins are imputed to Christ, and Christ's Righteousness is imputed to us.

Phil. iii. 7, 8, 9, *But what things were Gain to me, those I counted Loss for Christ; yea doubtless, and I count all things but Loss for the Excellency of the Knowledge of Christ Jesus my Lord: for whom I have suffer'd the Loss of all Things, and do count them but Dung that I may win Christ, and be found in Him, not having mine own Righteousness which is of the Law, but that which is thro' the Faith of Christ, the Righteousness which is of God by Faith.* How Earnest the Apostle here is! He, with all his Might, disclaims his
 own

own Righteousness, and the one Sole Desire of his Heart is to be found in Christ's Meritorious Righteousness. The Apostle calls his own Righteousness, a *Righteousness which is of the Law*, i. e. an Obedience to the Moral and Ceremonial Law of *Moses*. Of this the Apostle gives us a Particular Account, Ver. 5; 6, *Circumcised the eighth Day, of the Stock of Israel, of the Tribe of Benjamin, an Hebrew of the Hebrews; as touching the Law, a Pharisee; concerning Zeal, persecuting the Church; touching the Righteousness which is of the Law, Blameless*. All these things the Jews gloried in, and the Apostle himself once esteem'd them Gain; but after he saw the Grace and Righteousness of Christ, he counted them Dross, Lofs and Dung, or Offals, fit for Nothing but to be thrown to Dogs; and therefore he threw them away *for the Excellency of the Knowledge of Christ Jesus his Lord, for whom he suffer'd the Lofs of all things*, not only his Worldly Honours, Interests and Preferments, but his Self-wisdom, Self-righteousness, Self-holiness, &c. &c. So altho' you, my Beloved Brethren, have been born within the Pale of the Christian Church, and baptiz'd the Eighth Day; altho' concerning Zeal you may have persecuted all that were not of your own Way of thinking, and have liv'd *concerning the Righteousness of the Law* (according to our Modern Expositions of it) *Blameless*; tho' you have repeated Forms of Prayer without Number, and Fasted twice a Week,

Week, and have had Many Good Thoughts, Good Dispositions and the utmost Sincerity; tho' you have been ever so Careful to abstain from all Sin, and have done as much Righteousness as ever you possibly could, yet you must *suffer the Loss of all these Things*; all this is but a Legal Righteousness, and you must count it Loss, you must absolutely renounce it as to all Trust and Dependence, or else you can never be saved. Observe further the Apostle renounces his Righteousness done after Conversion as well as before, he had said in the Past Tense I counted, Ver. 7. but then in the Eighth Verse he says I count, I do count, in the Present Tense. The Apostle *Paul* had been a converted Man near thirty Years when he wrote this Epistle; he had preached the Gospel from Jerusalem to Illyricum, Rom. xv. 19, he had *labour'd more abundantly than they all*, 1 Cor. xv. 10. he had suffer'd more than the Rest, 2 Cor. xi. 21, *ad Finem*, he had enjoy'd Visions and Revelations, xii. 1, 2, &c. Yet all this he tramples under foot, he counts it but Loss and Dung in comparison of Christ's Righteousness. And thus you must serve all your own Righteousness. Your Legal Righteousness both before and after Justification signifies Nothing; it has no Causal Influence into your Salvation. Never therefore mention your own Righteousness; make mention of Christ's Righteousness, and his only. Christ hath done All, Christ hath

hath suffer'd All. Talk not what you suffer, but of what Christ hath suffer'd for you. Never think of what you do, but rejoice in what Christ hath done for you. Lastly, St. Paul calls it the *righteous which is through the Faith of Christ, the righteousness which is of God by Faith*. What a stress the Apostle here lays upon Faith! Faith in Christ is All in All in the Christian Religion; and if you have no Faith you have no Religion. What do you want? Have Faith in Christ, and you possess it. Do you want Wisdom? Have Faith in Christ. Do you want Righteousness? Have Faith in Christ. Do you want Holiness? Have Faith in Christ. Do you want Redemption? Have Faith in Christ. By Faith we are justified, by Faith we are sanctified, by Faith we are saved, Rom. v. 1. Acts xxvi. 18. Eph. ii. 8. All our Religion consists in believing in Christ. This is a Mystery to Carnal People: They cannot receive it; they scoff at it, and ridicule us for this *Foolishness of Preaching*, 1 Cor. i. 21. They cry out, "you preach up an Implicit Faith; you make Faith in Christ the Whole of Christianity——'tis but Believing in Christ, and All is well." Now see how these Modern Despisers and Ridiculers agree with the Old Heathen Persecutors; for thus Origen tells us the Heathens ridicul'd the Primitive Christians, saying "Don't stand examining, only believe, your Faith will save you.*" This is the Language of our Present Adversaries; they laugh at the

Word

Word Faith, and ridicule believing as a Cant Term. Especially the Imputation of Christ's Righteousness is a Doctrine which Nature cannot bear, although 'tis as True as the Scriptures of God.

And as this Doctrine is founded upon Many Direct Texts of Scripture, so it is confirmed and illustrated by a Variety of Scriptural Arguments, which are these that follow.

First, Christ and his Church are One: Believers are one with Christ and Christ with them, as our Church expresses it. * There is a Real, Vital, Spiritual Union between the Lord Jesus and All the Faithful. Accordingly our Lord prays that *they All may be One, as Thou Father art in me, and I in Thee; that they also may be One in us*, John xvii. 21. What an Intimate and Mysterious Union is here intended! Our Lord compares it to the Union there is between the Father and Himself. This Union is sometimes represented to us by the Union of the *Members with the Body* or *the Body with the Head*, 1 Cor. xii. 12, 13. Eph. iv. 15, 16. Col. ii. 19. Sometimes it is compared to the Union of the Vine and Branches, John xv. 5. And sometimes it is resembled to the Conjugal Union of Husband and Wife, Eph. v. 23, 29. &c. For as the Head and Members make One compleat Body, or as the Vine and Branches make One Natural Tree, or as

* Communion Service.

the Husband and Wife constitute One Legal Person, so Christ and his Disciples are One. And a very Deep, Close and Mystical Union it must be which the Scripture represents to us under so many Figures and Similitudes; all which are used by the Holy Ghost to adapt it to our Finite Capacities. By Virtue of this our Ineffable Union and Conjunction with Christ, Christ and we are One Body. Hence when we believe in Christ we partake of his Righteousness which is by God imputed to us for our Justification. For Faith is (as One of our Divines* calls it) “the Bond of Union between us and Christ, and by that Means makes Way for the Imputation of Christ’s Righteousness to us.”

Secondly, Christ was our Representative; he personated us all, and represented us before God, and upon this Account his Righteousness is imputed to us. One Reason why *Adam’s* Sin is imputed to all Mankind, is because *Adam* represented all his Natural Posterity, and therefore they all are look’d upon by God as having committed the Offence which he committed. So Christ being the Representative of all Christians, his Righteousness is imputed to us and placed to our Account as much as if we had perform’d it, *Rom. v. 19*, Christ and we made an Exchange; we exchange’d our Sins for his Righteousness. Christ stood in

* Bishop REYNOLDS.

the Sinner's Place; He took upon Him our Sins, and He puts upon us his Righteousness. We are Sinners, but Christ is our Saviour: We are dead, but Christ is our Life: We are Nothing, but Christ is our all: We are Empty, but Christ is our Fulness; and of his *Fulness have all we received, and Grace for Grace*, Joh. i. 16. "Every Grace in Christ
 " is reckoned ours, and esteem'd as such.
 " For the Preposition which is here translated
 " *for*, is a Word of Imputation and of Com-
 " mutation. It is used in the Sacred Wri-
 " tings, and in other Good Authors, when
 " one is reckoned in the Place of another,
 " and one thing is substituted and changed
 " for another. *Give unto them the Tribute-*
 " *Money for me and thee*, Matth. xvii. 27, that
 " is, in thine and my stead. *For one Morsel*
 " *of Meat he sold his Birthright*, Heb. xii. 16,
 " that is, he chang'd his Birthright for it.
 " From which Acceptation of the Word we
 " learn how to understand and apply it in the
 " Text before us. When 'tis said, that of
 " Christ's Fulness we receive even *Grace for*
 " *Grace*, the Genuine Sense is, that every
 " Grace in Christ is made over to us, and is
 " reckon'd as ours. There is a change made
 " between him and all True Believers. As
 " he takes upon him their Sins, so his Righ-
 " teousness is imputed to them. This is fitly
 " express'd by the Preposition *for*; and to
 " *receive Grace for Grace* is as if it had been
 " said, all that Grace and Righteousness which
 " is in Christ Jesus our Lord is transferr'd to
 " us

“ us by God and accounted as our own, when
 “ he justifies us.*”

Thirdly, Christ is our Fœderal Head, or Head in Covenant. God covenanted with the First *Adam* for himself and all his Race, so that they all were to stand or fall in him. If he had fulfilled the Conditions of the Covenant, all his Children would have enjoy'd the Benefit of it. But he sinned against God, broke the Conditions of the Covenant, ruin'd himself, and entailed a Curse and Condemnation upon himself and all his Posterity. They all sinned in him and fell with him in his first Transgression. The Covenant of Works being broke, a Way is opened for a Declaration of a Covenant of Grace. Now Christ is our Covenant-Head; He enter'd into Covenant with God for us; He shed his Blood for us, which is therefore called *the Blood of the Everlasting Covenant*, Heb. xiii. 20. The Lord Jesus perfectly fulfill'd all the Conditions of this Covenant; He made Full Satisfaction for our Sins, and perform'd a Perfect Righteousness for us. He yielded an Unsinning Obedience to the Divine Law. This he did in our Stead; and we stand in Him as our Covenant-Head; and being consider'd in this Relation to him we are look'd upon by God as if we had fulfilled all the Articles of the Covenant. His Obedience is reputed ours, and we are esteem'd Righteous

* See Dr. *Edwards* on Faith and Justification.

and Obedient for his Sake. Compare *Gen.* ii. 16, 17, *Hof.* vi. 7. *Rom.* v. 14. *1 Cor.* xv. 22, 45, 47, 48.

Fourthly, Jesus was our Surety. *By so much was Jesus a Surety of a better Testament or Covenant,* *Heb.* vii. 22. What a Surety does is reckoned to the Account of him in whose Stead he acts. If a Man becomes Surety for a Debt, he is as much obliged to pay it, (if the Person whose Surety he is proves Insolvent) as if he had contracted it himself. And if a Surety pays a Debt, 'tis look'd upon by the Creditor as if the Original Debtor had paid it himself; and hereupon he discharges him. This just illustrates the Case. Sins are Debts, and Sinners are Debtors: God is the Creditor. We all are Sinners, and have contracted a Debt, the Least Mite of which we are Unable to pay. Christ voluntarily became our Surety, and took upon him the whole Debt, and paid it all off by the Oblation of his Death and the Righteousness of his Life. This is intimated to us by the Word which the Apostle so often uses, *Rom.* iv. This Word is taken from the Accounts that stand between a Creditor and his Debtors. And since Christ was our Surety, God our Creditor places to our Account the Sufferings and Obedience of Christ, he makes them over to us and imputes them to us as much as if we had done and suffer'd what Christ did and suffer'd, and so we are discharg'd. When therefore the Devil, *the Accuser of the Brethren,* spreads a long Bill or Cata-

Catalogue of our Sins before us, we only look* to Jesus our Surety, and we see the whole Debt paid and the Bond cancell'd.

Fifthly, We have no Righteousness of our own to justify us, we must therefore be justified by Christ's Righteousness, or not at all. *In Many Things we offend all, and whosoever shall keep the whole Law, and yet offend in one Point, he is guilty of all*, Jam. ii. 10. iii. 2. Who is there then among us can plead, Not Guilty? What then is All our Righteousness worth? It is no better than Filthy Rags, Isa. lxiv. 6. It cannot stand the Test of God's Justice, it will not bear examining, it falls infinitely short of the Demands of the Divine Law, and can never justify us before God. All our Good Works are defiled with Sin, and Odious in the Sight of God. Jerusalem who trusteth in her own Righteousness *is as a Menstruous Woman*, Lam. i. 17. But those who are Citizens of Jerusalem which is above cast away their own Righteousness as a Menstruous Cloth, Isa. xxx. 22. They take hold of the Covenant, they take hold of CHRIST for Strength and Peace, Isaiah xxvii. 5. lvi, 4. For our own Righteousness affords us neither Strength nor Peace. We must utterly despair of Salvation if we had no better Righteousness than

* Saving Faith is express'd by looking, If. xvii. 7. xlv. 22. Heb. xii. 2, &c. As Moses lifted up the Serpent in the Wilderness, so was the Son of Man lifted up Job. iii. 14. As the Jews were cur'd of the Bite of the Fiery Serpents by looking up to the Brazen Serpent, Numb. xxi. 7, 8, 9. so are the Souls cur'd of Sin and the Bite of that Old Serpent the Devil by looking to Jesus Christ by Faith.

than our own to trust in. Therefore the Necessity we have of Christ's Righteousness, and the Extremity we are in without it, may serve to convince us of the Goodness of God in so seasonably providing it for us. And this Righteousness every way suits our purpose, it fully answers all our Necessities, stands Commensurate with the Divine Commands, satisfies the Divine Justice, and is in every Respect Sufficient to purchase the Remission of our Sins and merit our Justification before God. Therefore we believe in Christ, we rely upon his Righteousness, (for Faith is express'd by relying 2 Chron. xiii. 18. xvi. 8.) and so are just and Righteous in the Eyes of our LORD and Maker.

Some object that our Blessed Lord in his Sermon on the Mount preaches up Moral Duties, and makes no mention at all of Imputed Righteousness, or of Justification by the Obedience of another, which to be sure (say the Objectors) he would have done, if that had been an Article of so great Importance, and so very Necessary to Salvation. This Objection does Nothing more than shew the Ignorance of those who make use of it. For whosoever reads the fifth of St. *Matthew* with a Discerning Eye, will there find that our Saviour asserts the Doctrine of Imputed Righteousness Two Ways: First, implicitly, by giving the Moral Law its Full Scope and Tenour, and exhibiting it in its Largest Extent and Utmost Spirituality. Accordingly he saith, *Blessed are the poor in Spirit, the Mourners, the Meek, the Merciful,*
the

the Pure in Heart, &c. &c. This implies that those who have not those Graces are accursed; and who is there of us that hath them in us by Nature? Therefore we all naturally fall under the Curse. Again, in Ver. 28. our Lord saith, *whosoever looketh on a Woman to lust after her, hath committed Adultery with her already in his Heart.* Is a Lust or Desire of the Heart Adultery? Who then is Innocent? Let him go free. If what our Lord here saith be True, (as it most certainly is) will not this condemn every Man Living for an Adulterer, and every Woman Living for an Adulteress? Observe further, *whosoever shall say to his Brother, thou Fool, shall be in Danger of Hell-fire,* Ver. 22: And the Disciple whom Jesus lov'd learns his Master's Language, and says, *whosoever hateth his Brother is a Murderer,* 1 John iii. 15. Is Hatred of our Brother Murder? Does Calling our Brother Fool endanger us to Hell-fire? Who then can expect to escape? Therefore to sum up the whole, are all destitute of the Meekness, Purity and Poverty of Spirit here recommended? Have all committed Adultery in their Hearts? Are all Murderers? Then what a Damnable Condition should we all be in if we stood upon our own Works for Justification before God? Is not our own Morality, or rather Immorality enough to damn us? And do we not tremble at the Thoughts of depending upon it for Salvation? All this may infallibly convince us of the Absolute Impossibility of being justified by our own Righteousness, and of the Absolute Necessity

cessity of being justified by Faith in the Righteousness of Christ only. Secondly, explicitly, Ver. 20, *except your Righteousness shall exceed the Righteousness of the Scribes and Pharisees, ye shall in no wise enter into the Kingdom of Heaven.* Here the Righteousness of the Scribes and Pharisees is condemned, and herein all the Righteousness of all Natural Men and Unbelievers universally. And mention is made of a Righteousness that exceeds it, and what can this be, but the Righteousness of the Lord Jesus, applied by the Holy Spirit, and apprehended by Faith? So that here we have an Explicit Declaration of Christ's Righteousness, which God places to our Account, and for which he justifies us.

Again, it is objected that our Lord says to the Rich Youth, Matt. xix. 17, *if thou wilt enter into Life, keep the Commandments*: From hence it is concluded that keeping the Commandments is the Condition of entering into Life. It is True, indeed, if we do keep the Commandments, we shall enter into Life; so saith the Law, *the Man that doeth them shall live in them*, Gal. iii. 12. But then who is there keeps the Commandments? And what will become of those who do not keep them? *Cursed is every one that continueth not in all Things which are written in the Book of the Law, to do them*, Ver. 10. If, therefore, you will be saved by the Law, you must do all Things the Law requires, yea, you must continue to do them from the First Moment of your Life to the Last, or else you are lost and cursed to all Eternity.

Eternity. What Flesh can be saved then by the Works of the Law? But it is usually asked, Why did our Saviour prescribe this to the Young Man, if he knew 'twas Impossible for him to obey his Advice? First, our Lord saw he was too highly conceited of his own Works: this the Question plainly shews, *what Good Thing shall I do that I may have Eternal Life?* He was for doing something eminently Good and Great in order to merit Eternal Life. Our Lord therefore sends him to the Law to humble his Pride, and convince him that he could do no Good Thing, and that in his Flesh dwelt no Good Thing. Secondly, the Youth says, *all these things have I kept from my Youth up,* Ver. 20. This shews that he was totally Ignorant of the Corruption of his Heart, totally Ignorant of the Unrighteousness of his Life, and totally Ignorant of the Purity and Perfection of the Divine Law. Otherwise, his Language would have been just the Reverse of this: and instead of saying, *all these have I kept,* he would have said, *all these have I transgress'd from my Youth up.* But he persisting to justify himself, our Saviour put him upon the Trial, *go sell that thou hast, and give to the Poor,* Ver. 21. At this the Self-righteous Creature went away sorrowful, discovering thereby his Inordinate Love of the World, and shewing that he preferr'd Earthly Treasures before Heavenly. Thirdly and Lastly, *the Law is a Schoolmaster to bring us to CHRIST, that we might be justified by Faith,* Gal. iii. 24. When a Man is convicted of his Guilt and Danger by the Law of Works, he is forced to flee from

the Wrath to come and lay hold of Christ that he may be justified by Faith. This is a Way wherein Souls are led from under the Law to Christ. Our Saviour seems to have taken this Course with the Young Man, but his Disobedience prov'd his Ruin.

But I shall not stand to answer any more Objections; for they are all founded in the State of the Heart. Men know not the Want of this Righteousness, and therefore they object against it; they know not the Value of it, and therefore they slight it. The Insensibility of their Indigence supplies them with a Fund of Cavils and Objections, all which are answer'd at once as soon as they are convinced of Sin, Unbelief, Internal Iniquity, External Impiety, and Self-righteousness. When Men find the Want of Christ's Righteousness, they will then know the Worth of it; they will have nothing to object against it, but bless God for providing it for them.

The Imputation of Christ's Active Obedience and his Satisfaction for Sin are both founded upon the same Principle, viz. that one may undertake or become Surety for another, and that what the one does and suffers may be transferr'd to the other. Those therefore who allow that Christ was our Surety must grant not only that he made Satisfaction for our Sins, but also that his Active Obedience is imputed to us: And they that deny the Latter do in Effect renounce the Former. If Christ might in Consequence of his Suretiship suffer for our
Sins,

Sins, why might he not also upon the same Principle work out a Perfect Righteousness for us? Is not one of these as Reasonable as the other? And if you admit one of these, have you not as good Reason to admit both? But if you reject either, you have as good Ground (and that is just none at all) to reject both. The Socinians deny the Atonement of Christ's Death, and so in Consistence with their own Scheme renounce the Doctrine of his Righteousness Imputed; and if you disclaim this latter, you must cashier both.

We are justified by Christ's Righteousness or Active Obedience: This is the Matter of our justification. God imputes this Righteousness to us; Faith apprehends this Righteousness, and so we are justified before God. We are justified by Faith, not by the Act of Faith, as an Act which we (through Grace) exert, or as an exercise of our own Minds. To assert this would be in Effect to maintain Justification by Works, and to say we are justified for something in us or done by us, which is directly opposite to that of the Apostle, Rom. iii. 24. *being justified freely by his grace through the redemption that is in Christ Jesus.* Now we should not be justified freely and of Grace, but of Debt, if we were justified by Faith as an Act, Work or exercise of ours, Rom. iv. 4. We are no more justified by Faith as an Act of ours, than by Hope, Love, or any other Fruit of the Spirit. When therefore we speak of being justified by Faith, we do not mean by

Faith as our Act, but by the Object of Faith i. e. Jesus Christ. And this is no Needless or Frivolous Distinction; for you will observe many Preachers, who with a great Zeal and Air of Free Grace declare for Justification by Faith, by Faith alone, in the strongest Manner possible; yet for Want of duly making a Distinction between the Act of Faith and the Object, they do all the while unawares preach Justification by Works. Faith is nothing of itself; it must always be taken with its Object, or else it is nothing worth. The Blood and Righteousness of Christ are the Ground and Foundation of our Acceptance with GOD. And what is Faith without these? It is nothing but a wither'd Hand. Therefore all the Glory of our Justification is to be ascribed to Christ alone, and not to our Faith, nor any thing in us, nor any thing done by us.

Hence therefore we see how full and Perfect the Righteousness of Christ is: It is Sufficient to justify us without any Thing of our own. This Righteousness was accomplish'd by the Eternal and only-begotten Son of God, and therefore its Worth and Excellence must bear Proportion to its Divine Author. The Righteousness of Christ is in every Respect Answerable to the Strictest Demands of God's Law, and the Severest Exactions of his Justice. Is the Divine Commandment Exceeding Broad? Yet the Obedience of Christ is as Broad and Extensive. It is so Pure that the Holiness of God can discern no Spot in it; it is so Universal
and

and Uniform that his Infinite Justice can find no Fault with it. Hath not God therefore magnified the Law? Hath he not made it Honourable? Is not the Obedience of Christ a greater Honour to the Divine Law than if Men and Angels, and all Finite Creatures whatsoever had obey'd it? All these could have yielded but the Obedience of Finite Creatures, but the Obedience of Christ is the Obedience of the Creator, and is Infinite. As by the Sacrifice of Christ's Death a greater Recompence was made to the Injur'd Justice of God, than if all Mankind had suffer'd eternally, so by his Absolute Conformity to the Divine Commandments, the Law was more highly honour'd than if it had been fulfill'd by all Intelligent Beings, whether Human or Angelical. Christ hath suffer'd all, Christ hath done all for us, and we have Nothing to do but to believe that he hath done all for us. And this Faith is the Gift of God, *Eph. ii. 8. Only believe* faith our Saviour, *Luke viii. 50.* This is a Mystery to the Children of this World, and Carnal Reasoners esteem it Foolishness. "If we waik worthy of Christ (says *Poly-carp*) we shall also reign with him, i. e. if "we believe." So that according to this Apostolick Father, believing in Christ is walking worthy of him, and we have nothing to do but to beleive in Christ. And even this Belief, or this Faith, is not our own Work, but the *Work of God* and his *Gift*, *John vi. 29. Eph. ii. 8.* Therefore all is of Grace.

Indeed if Christ had left one Sin Unsatisfied for, we could never have made Satisfaction for that Single Offence, and so must have perished for ever. And if Christ had left but one of the least Commandments Unfulfill'd, that Commandment we could never have fulfill'd, and so we could never have been saved. Suppose we had sinned only in one single Turn or Thought of the Heart; suppose that afterwards we had kept the whole Law in Thought, Word, and Deed, yet our Present or Future Obedience could never make amends for that One Offence, tho' it were but a Single Deviation of the Heart from God for the Space of a Moment. All our Prayers, Tears, Humiliation, Confessions and Penances, can never wash out the stain of the Least Sin. The Fire of Hell itself cannot Purify us from the Pollution of Sin. Nothing but the Precious Blood of Christ can purge our Souls from Sin. And his Blood cleanseth us from all Sin. He hath atoned for all our Sins, the greatest as well as the least, therefore in Him and by Him we *are justified from all*, ACTS xiii. 39. The Satisfaction of his Death is Complete, and the Righteousness of his Life is Complete; and this is the only Foundation of our Comfort and Salvation. What say you then, my Brethren; Do you not see the Compleatness and All-sufficiency of the Saviour's Righteousness? And does not this sweetly allure and incline your Hearts to rely upon it? Come then, put your whole Trust in the Righteousness of the Lord Jesus. Depend upon Christ, and nothing else. Have

you lived in Sin? Yet the Righteousness of Christ is Free for you? Have you lived in Uncleanness, in Swearing, in Lying, Perjury and Drunkenness? Yet the Righteousness of Christ is sufficient to cover all your Unrighteousness. Put on this Robe by Faith, and all your Sin, Shame and Nakedness is hid. In this Righteousness you stand Holy, unblameable and unprovable before the Throne of God. Build upon this Foundation, and your Building shall stand. Venture upon Christ's Righteousness, and you shall never miscarry, you shall never be confounded. This Righteousness is the only Source of Comfort and Peace of Conscience. This Righteousness will be your Support when your Flesh and your Strength fail you. This Righteousness is the only Medicine to heal a broken Heart, 'tis the only Remedy against the Power of Sin, the Terrors of Satan and the Symptoms of Despair.

But further, if the Fulness and All-sufficiency of this Righteousness does not attract and invite you, does not the Necessity of your Condition force and constrain you to take hold of it? Sinners, what will you do without Christ's Righteousness? What will become of you? Dare you appear before God as you are? Will you presume to appear at the Tribunal of God in your own Filthy Rags? Will not the Presence of God frighten you into Hell? How will you stand in the Day of Judgment? All who have not Christ's Righteousness must go to Hell. And without this Righteousness you will have no Comfort at the
Hour

Hour of Death. Now perhaps you live in Carnal Ease and Security; but how soon will Death overtake you? And then what will become of your vain Confidence, and Worldly Happiness? Will the Multitude of your Riches save you from going down to the Pit? Or will the Number of your Friends and Relations afford you any Relief? *Beware lest he take thee away with his stroke: then a Great Ransom cannot deliver thee. Will he esteem thy Riches? no, not Gold; nor all the Forces of Strength,* Job xxxvi. 18, 19. *They that trust in their Wealth, and boast themselves in the Multitude of their Riches: none of them can by any means redeem his Brother, nor give to God a Ransom for him; for the Redemption of their Soul is Precious, and it ceaseth for ever,* Pl. xlix. 6, 7, 8. When therefore you are at the Point of Death, and the Prescriptions of Physicians, the Endeavours of your nearest and Dearest Relatives, and all Human Assistances fail you, what will you do if you have not Christ's Righteousness to take Comfort in? "A Death bed (says Mr. Jenks) may bring
 " them to *Bellarminé's TUTISSIMUM EST* —
 " and the Worst that I wish them is that they
 " may find Mercy from the Lord in that Day.
 " —But at present I cannot think they are
 " in any Good Way for it. And O! how
 " Just were it with God at last to bar up that
 " Refuge out of which they now so studiously
 " shut themselves.*

* See *Jenks's* Submission to the Righteousness of God. Printed 1700, in Octavo, page 155.

But some there are who trust in themselves that they are Righteous, and despise others; they think themselves Righteous enough without the Righteousness of Christ. These are they of whom our Saviour speaks. *I am not come to call the Righteous, but Sinners to Repentance*, Matt. ix. 13. *These are of the Number of those Ninety and Nine Just Persons which need no Repentance*, Luke xv. 7. If you discourse with one of this Sort, he will immediately justify himself by giving you a Long Catalogue of his Good Works, he will make a Confession of his formal Righteousness and almost Christianity: “ I believe all the Articles
“ of the Christian Faith; I do as well as I can,
“ and what do you require more? I have been
“ a Christian all my Life Time, I have believ’d in Christ from my Youth up; I go
“ to Church and say my Prayers, and receive
“ the Sacrament; I have many Good Thoughts
“ and Dispositions, and I would be better if I
“ could; I am constant at saying my Morning
“ and Evening Prayers, I take Care to pay
“ every Body their own; If I sin, I repent; I
“ know God requires no more of me than I
“ am able to do; I do not live in any Wilful
“ Sin, I practise my Duty (as far as I know)
“ in every Particular; and therefore I hope I
“ shall be saved at last—I am in the Way to
“ Heaven, am I not?” And is this all your Religion? Is this all your Christianity? Then it is just Equivalent to none at all, only with this Difference, if you had not so much Self-righteousness to trust in, perhaps you might be
more

more easily induc'd to trust in the Righteousness of Christ. All the Works of Righteousness you have reckon'd up you may perform, and yet be in a Natural State. All your Religion is but the Religion of Gentile Philosophers: It is the Religion of Jewish Pharisees, and of almost Christians. The Devil often appears in a Saint's Dress. Those who think themselves the most Righteous are always the most Unrighteous. *Verily I say unto you, that the Publicans and the Harlots go into the Kingdom of God before you,* Matth. xxi. 31. If you are Righteous in your own Eyes, then the Devil is as Good a Christian as you. Have you ever been convinc'd of your own Unrighteousness? Are your Idols abolish'd? Are you stript of all Self-Dependance? Are all your False Hopes thrown down? Is Transgression finished? Is the Everlasting Righteousness of Jesus brought into your Soul? If not, all your Religion is but Hypocrisy, and your Solemn Duties are an Abomination. When the Comforter is come, he will convince you *of Sin, and of Righteousness, and of Judgment,* John xvi. 7, 8, 9. Then you will bewail the Loss of Original Righteousness, you will see thro' your Mock Religion; the Mask of a Pharisaical Righteousness will be taken off, and you will justify yourself no longer; you will speak a quite Different Language, and your Speech will be the Language of your Heart. My late Lord of St. *Asaph* seems to have had a Conviction of this, and therefore he declares his Mind in the following Words: " I do not remember, nei-
" ther

“ ther do I believe that I ever prayed in all
 “ my Life-Time with that Reverence, or heard
 “ with that Attention, or receiv’d the Sacra-
 “ ment with that Faith, or did any other
 “ Work whatsoever with that Pure Heart and
 “ Single Eye as I ought to have done. In-
 “ much that I look upon all my Righteousness
 “ but as Filthy Rags, and ’tis in the Robes on-
 “ ly of the Righteousness of the Son of God
 “ that I dare appear before the Majesty of Hea-
 “ ven.*” To the Poor the Gospel is preached.
 To the Poor the Righteousness of Christ is
 given; the Tidings of the Redeemer’s Righte-
 ousness is “ most Blessed and Welcome News
 “ to those that are sensible of their own Po-
 “ verty, and take it of Grace. But who so
 “ thinketh his own Penny Good Silver, and will
 “ be putting in and bidding for it, will stand
 “ upon his own Terms, as *David* did with
 “ *Araunah*, and will pay for it, or he will not
 “ have it, let that Man beware lest *he and*
 “ *his Money perish together*, and lest he get
 “ *neither Part nor Fellowship* in this Business.†
 There are some who say “ We must do as
 “ well as we can, and Christ will do the
 “ rest: We must begin the Work, and Christ
 “ will finish it: We must Work as Good a
 “ Righteousness as we can, and then add
 “ Christ’s Righteousness to it, and so we
 “ shall be justified.” This is a common way

* Bp. BEVERIDGE’s Private Thoughts.

† Bp. SANDERSON on *Isa.* lii. 3.

of talking among Legalists and Self-Justificaries: And the Papists talk exactly in the same Manner. For the Romanists argue thus; if a Man trusts to his own Righteousness, it may deceive him; if a Man trusts wholly to Christ's Righteousness he may perhaps be mistaken in being too Presumptuous. But he that trusts to his own Righteousness and Christ's conjointly, cannot fail in both, but is in the safest way to Heaven; just as if a Man stands with one Foot upon one Branch of a Tree, and the other upon another, he is much Safer than if he ventures his whole weight upon either. This is their Way of illustrating their Argument: but the Fallacy of it is easily shewn. That Christ is compared to a Branch all allow who believe the Scriptures; for he is called a *Righteous Branch*, Jer. xxiii. 5. He is essentially Righteous, as God; and he is actually Righteous, as Mediator; and he is also the LORD OUR RIGHTEOUSNESS. Now our own Righteousness is a Rotten Branch: If we lay any Stress upon it, it will break and let us fall into Hell. But the Righteousness of Christ is an able Branch, an Omnipotent Branch, a Branch that never will fail, a Branch that never will break, tho' Winds and Storms beat upon it: Therefore upon this Branch we stand fast for ever. The Lord Jesus lays an Absolute Claim to all the Honour of our Salvation; he will not suffer our Righteousness to stand in Competition with his: he will not give his Glory (no, not the Least Degree of it) to another. Christ is not divided,

ded. His Satisfaction is finished and perfected: His Righteousness is Complete, and stands in no Need of the Addition of any of our Righteousness to it. Jesus will be a whole Saviour, or he will be no Saviour. Never think to accommodate Matters by joining your own Righteousness and Christ's together; *for what Fellowship hath Righteousness with Unrighteousness? and what Communion hath Light with Darkness?* 2 Cor. vi. 14. Can you ever hope to reconcile such Contraries? And yet you may as soon do this as be justified before God by your own Righteousness in Conjunction with Christ's. Your own Righteousness hath nothing to do in the Affair. All Human Righteousness is but of short Continuance: It lasts for a few Months or a few Years: It is as the Morning Cloud or Early Dew which soon passeth away, and it expires for ever at the Time of Death. The Righteousness of Christ is Everlasting; it lasts to the Hour of Death, it lasts to the Day of Judgment, it lasts to all Eternity. This Righteousness is set up from Everlasting to Everlasting, and is therefore by *Daniel* fitly called an *Everlasting Righteousness*, Chap. ix. Ver. 24. Therefore throw away all Righteousness but the Righteousness of Christ. As for Self-righteousness, we abhor it, we break it down, as *Jehu brake down the House of Baal, and made it a Draught House*, 2 Kings x. 27. We tear away all but the Righteousness of Christ. This makes Creatures who are Righteous in their own Eyes cry out of us as *Zipporah* did of *Moses*, she said,

Surely

surely a Bloody Husband art thou to me, because of the Circumcision, Exod. iv. 25, 26. so they say of us, surely Bloody Preachers are ye to us, because of Self-righteousness. Renounce all Dependence upon your Imaginary Good Works and Hypocritical Obedience. Take Christ as a whole Saviour, or else you will never have him at all.

As for you who are interested in this Righteousness, you are the Happy Souls. *Blessed is the Man to whom the LORD will not impute Sin,* and Blessed are they to whom GOD *imputeth Righteousness without Works.* Therefore take the Comfort, and give God the Glory. How Good hath God been to you? When you had no Righteousness of your own to cover you, he cloathed you with the Righteousness of his Son Jesus Christ. How Good hath Christ been to you? He took you when you were Naked Beggars, and put on you the Rich Robe of his Righteousness. You are Black in yourselves, yet Comely in the Comeliness which Christ hath put upon you. Live therefore upon Christ's Righteousness. When you see no Righteousness in yourselves, look to the Righteousness of Jesus Christ. Why are ye so full of Doubts and Fears? What makes you so Weak and Wavering? It is because ye live partly upon your own Righteousness, and partly upon Christ's. If ye lived entirely upon Christ's Righteousness, you would not be so Unstable and Disquieted. Look to the Blood of Christ, and then doubt if you can. Look to the Righteousness of Christ, and then despair

fpair if you can. Live wholly upon the Blood and Righteousness of Jesus Christ. Live out of All that is in you upon All that is in Christ. Then will you be always Quiet and Easy in your souls; you will feel your Hearts more deeply rooted, more firmly Grounded and more solidly Established on the Dear Lamb of God. And when you are thus settled, do not despise the Weak, but condole and comfort them. When you have an Assurance of Faith, and mount up with wings as Eagles, do not slight and contemn All who do not soar to the same Altitude with yourselves, do not keep Weak Believers at a Distance, but freely give them the right-hand of fellowship. Many there are who can *rejoice with them that do rejoice*; but few alas! know how to *weep with them that weep*, Rom. xii. 15. And yet one of these is as much a Christian's Priviledge as the other. A Sympathetick Spirit is a Great Sign of a True Christian, *Job. xiii. 35*. Those who have been through much Tribulation themselves know how to pity others; and if Persons are not Tender-hearted and do not care to compassionate the afflicted, 'tis because they have not experienc'd much Tribulation themselves: So saith the Apostle Paul, *God comforteth us in all our Tribulation, that we may be able to comfort them which are in any Trouble, by the Comfort wherewith we ourselves are comforted of God*, 2 Cor. i. 4. And the Apostle sets us an Excellent Example in this Case, 1 Cor. ix. 19, 20, &c. *Though I be Free from All Men, yet*
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have

have I made myself servant unto All, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the Law, as under the Law, that I might gain them that are under the Law; to them that are without Law as without Law, (being not without Law to God, but in a Law, * to Christ) that I might gain them that are without Law. To the Weak became I as Weak, that I might gain the Weak: I am made All Things to All Men, that I might by All Means save some. And this I do for the Gospel's sake.—If ye have a Love for the Gospel, go ye and do likewise. They that are strong ought to bear the Infirmities of the Weak, and not to please themselves, Rom. xv. 1. Think of the Condescension of Christ to you, and then you will not grudge condescending a little to your Weak Brethren. How much hath Christ done for You? How much hath Christ suffer'd for You? And will you do nothing, will you suffer nothing for his Weak Disciples? We ought to lay down our Lives for the Brethren, 1 Joh. iii. 16. Bear ye one another's Burdens, and so fulfill the Law of

* The Greek Word properly signifies this; and not under a Law, (as our Translators grossly render it) for that is apt to carry in it an Idea of Servile Subjection. Under a Law, as in Rom. vi. 14, 15. 1 Cor. ix. 20. Gal. iii. 23. iv. 4, 5, 21. v. 18.

Christ. Lastly, think of Christ's righteousness, and then you will do Good Works. Think of nothing, speak of nothing, love nothing but Christ. Be ravished with his Delights at all Times. Come nearer to the Blood and Righteousness of Christ. *The Righteousness of God is revealed from Faith to Faith*, that is, from one Degree of Faith, to another: Therefore increase in Faith, live nearer to Christ; and the nearer you live to the Saviour the farther you will be from Sin; *for the Grace of God that bringeth Salvation hath appeared to All Men, Teaching us that denying Ungodliness and Worldly Lusts, we should live soberly, righteously and godly in this present World; looking for that Blessed Hope, and the Glorious Appearing of the Great GOD and our SAVIOUR JESUS CHRIST, who gave himself for us, that he might redeem us from All Iniquity, and purify unto himself a Peculiar People, zealous of Good Works,* Tit. ii. 11, 12, 13, 14.

But how shall I conclude my Discourse without speaking a Word to you who do not yet know your Interest in the Redeemer's righteousness? And what shall I say unto you? For I would not willingly say a Word to discourage you, but do All I can to encourage you to believe in Christ's righteousness. We are Ambassadors for Christ, as tho' God did beseech you by us: we pray you in Christ's Stead be ye reconciled to God. And I beseech you Brethren, suffer the Word of Exhortation. The righteousness of Christ is Free: 'Tis

Free for the *Chief of Sinners*, 1 Tim. i. 15, 'tis Free for All who believe: Therefore only believe and 'tis yours. Don't stand excusing yourselves by saying "*we cannot believe*" Faith is the Gift of God, and no Man hath it of himself naturally. St. Polycarp in his Epistle to the Philippians exhorts them to take heed to the Epistle St. Paul wrote them, that, saith he, "ye may be edified in the Faith which is given you." For Faith is freely given us of God. Therefore ask, and ye shall receive. If you do not believe, the Fault is your own; therefore pray don't charge it upon God. God will give you Faith, if you ask it: But if you will not ask, you are justly condemned. What signifies making Excuses? What signifies inventing Quirks and Evasions, and making this Pretence and the other to cover the Infidelity of your Hearts? It is no Trifling Matter; it is a case of Necessity; and you must believe, or be cast into Hell for ever. The righteousness which your own Hands have wrought is a Bed shorter than that a Man can stretch himself upon it, and the covering narrower than that he can wrap himself in it, Isai. xxviii. 20. But the Righteousness of the Son of God is a soft and Easy Bed, and long enough for you to stretch yourselves upon; his active obedience is a covering broad and wide enough for you to wrap yourselves in. Wrap yourselves in this White Raiment, that *ye may be clothed, and that the Shame of your Nakedness*

ness do not appear. God commands you to believe, 1 *John* iii. 23. *This is his Commandment, that we should believe on the Name of his Son Jesus Christ* — This Command you are absolutely obliged to obey, or else you must perish eternally. What signifies obeying all other Commands? If you do not obey this, you may as well obey none. Do not say we have no Power to obey this Command; for God who commands us to believe, does also give us Power to believe; if therefore we do not believe, we are Inexcusable. *He that believeth not is condemned already,* *John* iii. 18. 'Tis the Easiest Thing in the World to believe when a Soul is enabled; and a young Christian is often apt to wonder that he did not believe sooner. To believe is to renounce all that is in us, and to live upon all that is in Christ. A True Believer renounces his own Merits, and lives upon the Merits of Christ: He renounces his own Righteousness, and lives upon the Righteousness of Christ: He renounces his own Sanctification, and lives upon Christ for Sanctification: He renounces his own Obedience, and lives upon the Obedience of Christ. Only renounce all that is your's, and all that Christ hath is free for you. Are you Disobedient? Then trust in the Obedience of Christ. Are you Unrighteous? Then trust in Christ's Righteousness. Are you Unholy? Then trust in the Holiness of Christ. Remember the Lord Jesus did not die for the Godly, but for the *Ungodly*, *Rom.* v. 6. Christ shed his Blood for you, he lived for
you

you, he died for you, he fulfilled all Righteousness for you: Do but believe, and you will find it True. Believe, tho' you see not. Our Saviour saith, *blessed are they that have not seen and yet have believed.* Therefore believe that Christ loves you, believe that he gave himself for you, that he fulfilled the Law for you, and that he hath purchased Salvation for you; altho' you by your Natural Reason see nothing at all of this. Believe, tho' you see no reason in yourself for so doing: Only depend upon the FREE GRACE of God, and you will be Happy. Sinners, don't stay a Moment; come to Christ immediately; cast yourselves upon him just as you are. Only venture upon Christ, and see if he will cast you out: indeed he never will. Did ever any one trust in Christ, and was confounded? Trust in him, hope in him, believe in him, and you will never be disappointed. If ye stay away from Christ longer, ye will be never the better: But the longer you stay away, the worse you will be. Do not look into yourselves for a Fitness. All your Fitness is in Christ. What you want is Christ. Believe in him, and he is yours. In Him dwells all Fulness. Believe in Christ, and all that Christ hath is yours: his Blood is yours, his Wisdom is yours, his Righteousness, his Sanctification is yours; yea CHRIST JESUS HIMSELF is yours, he is yours in this World, and in the World to come; he is yours in Time, and in Eternity. Even so, Amen, Lord Jesus, Amen and Amen.

C H A P. II.

OF REGENERATION.

IT is the Office of every Minister of the Gospel to declare all the Counsel of God, and not to build one Evangelical Doctrine upon the Ruins of another, nor so to preach Justification by Faith, as to exclude the Regeneration of the SPIRIT. 'Tis Good sometimes to be Suspicious of our own Judgment, and not too hastily to run into any Thing. *Est Modus in rebus* — Extremes are Dangerous. The best Way is to keep a due Medium, and not so to insist upon Christ without us as to exclude the Doctrine of Christ within us, nor so to affirm what Christ hath done for us, as to deny what Christ does or works in us. That God works in us is Evident beyond all Contradiction from *Phil. i. 6.* God hath begun a Good WORK in you — from *Phil. ii. 13.* God worketh in you — from *Heb. xiii. 21.* God working in you — from *1 Thes. ii. 13.* The Word of God worketh effectually in you that believe. — *2 Thes. i. 11.* We pray that God would fulfill all the Good Pleasure of his Goodness,

uefs, and the Work of Faith with Power, and 1 Cor. xii. 6. *GOD worketh all in all.*

Our Saviour fets Regeneration and Juftification both upon the fame Level, Joh. iii. 3. *Except a Man be born again he cannot fee the Kingdom of GOD,* and Mark xvi. 16. *he that believeth not fhall be damn'd*—fo that you fee as well the Unregenerate, as the Unbeliever is excluded the Kingdom of Heaven. This therefore is a clear Demonftration that Regeneration is as Neceffary to Salvation, as Juftification by Faith, and that we can no more be faved without being born of the Spirit, than without believing in Chrift. As by our Juftification we live legally, i. e. are acquitted from all Guilt, delivered from the Curfe of the Law, and are entitled to Eternal Life; fo by our Regeneration we live Spiritually, i. e. are made alive in Soul and Spirit: *Heb. x. 38. Eph. ii. 1.* And thefe Two always go together. The Scriptures are Full of this Doctrin, and fo are the Homilies of the Church of *England.* We defcend immediately to the Proof of it.

The Homily on Chrift's Nativity fays, “ according to his Great Mercy he faved us by
“ the Fountain of the New Birth, and by the
“ Renewing of the Holy Ghof, which he pour-
“ ed upon us abundantly, through Jefus
“ Chrift our Saviour.” *Tit. iii. 5,* and 6, is here referr'd to; and thefe Words teach us that the New Birth is Neceffary to our being faved, and that this Renewing or Regeneration is the Work of the Holy Ghof; which is faid to be poured upon us abundantly through Jefus Chrift

Christ our Saviour, because Christ procur-
ed for us so Excellent and Unspeakable a Bless-
ing.

The Homily on Whitsunday speaks thus,
“ if otherwite he. (viz. *Nicodemus*) had known
“ the great Power of the Holy Ghost in this be-
“ halt, that it is he which inwardly worketh the
“ Regeneration and New Birth of Mankind,
“ he never would have marvelled at Christ’s
“ Words.” Here the Work of Regeneration is
attributed to the great Power of the Holy Ghost,
who is God, Eternal, Infinite and Equal with
the Father in every Attribute; and therefore his
Act must be Omnipotent. Accordingly the
Homily for Rogation Week hath these Words,
“ to justify a Sinner, to new create him from a
“ Wicked Person to a Righteous Man, is a great-
“ er Act (saith St. *Augustine*) than to make such
“ a new Heaven and Earth as is already made.”

And is it an higher and greater Act to new cre-
ate a Sinner, than to make a new Heaven and a
new Earth? Can any Power less than the Di-
vine effect this Work? Do Men believe these
Homilies? If they do, why are they startled
when they hear our Regeneration ascribed to a
Supernatural and Divine Energy? Do not they
keep close to the Church of *England*; who attri-
bute it to an Almighty Power? And do not
they depart from her, who ascribe it to any
less Efficiency? Again, are Men Sensible of
their Spiritual Death and utter Indisposition to
God and Goodness? And can they think that
any Power but that which raised *Lazarus* from
the Dead (*John xi: 43, 44*) sufficient to

quicken them to Spiritual Life? Yea, doth not the Scripture attribute this Marvellous Work to the self-same Omnipotency that raised Christ from the Dead? Compare *Eph.* i. 20. with *Ch.* ii. Ver. 1 and *Col.* ii. 12, 13. Agreeable hereto the Homily for Whitsunday admonisheth us to beseech God “ so to work in our Hearts
 “ by his Holy Spirit, that we being Regenerate
 “ and newly born again in all Goodness, Righteousness, Sobriety and Truth, may in the end
 “ be made Partakers of Everlasting Life in his
 “ heavenly Kingdom.” And the Homily for Rogation Week speaking of glorified Saints in Heaven, says, “ If they were asked again who
 “ should be thanked for their Regeneration, for
 “ their Justification, and for their Salvation?
 “ Whether their Deserts or God’s Goodness only? Altho’ in this Point every one confess
 “ sufficiently the Truth of this Matter in his
 “ own Person: yet let them all answer by the
 “ mouth of *David* at this Time, who cannot
 “ choose but say, Not to us; O Lord, not to
 “ us, but to thy Name give all the Thanks, for
 “ thy loving Mercy, and for thy Truth’s sake.” From all this taken together we learn that Regeneration is the Work of the Holy Spirit; that if we have it, we are to thank him for so Un-speakable a Blessing, and that the Fruits thereof are Goodness, Righteousness, Sobriety and Truth.

In the Book of Common Prayer there is frequent Mention of this Divine and Heavenly Doctrine. In the Collect for Christmas-Day we pray “ Grant that we being Regenerate and
 “ made

“ made thy Children by Adoption and Grace,
 “ may daily be renewed by thy Holy Spirit.” In
 the First Clause we ask for Regeneration strictly
 so called, i. e. the Act of God’s Spirit in turn-
 ing the Soul from Darknes to Light: in the
 Last, where mention is made of being daily re-
 newed, we pray for Sanctification; and so the
 Apostle prays for the *Thessalonians*, that God
would sanctify them wholly, that their whole
Spirit and Soul and Body might be preserved
Blameless, 1 Thes. v. 23. 2 Cor. iv. 16.

In the Collect for Ash-Wednesday we beg of
 God to “ create and make in us new and con-
 “ trite Hearts.” This new Heart is the same
 which St. Paul calls the *New Creature*, 2 Cor.
 v. 17. and a *true Heart*, Heb. x. 22. This
 the Regenerating Grace of God creates in us;
 and hereupon follows Contrition, Lamentation
 and Unfeigned Sorrow for Sin, according to
 that of the Prophet, *after that I was turned, I*
repented; and after that I was instructed I smote
upon my thigh. Jer. xxxi. 19.

At the beginning of the Office of Baptism it
 is said, “ None can enter into the Kingdom of
 “ God, except he be Regenerate and born anew
 “ of Water and of the Holy Ghost:” according-
 ly the Church prays afterward, “ Give thy Ho-
 “ ly Spirit to this Infant, that he may be born
 “ again, and be made an Heir of everlasting
 “ Salvation.” In these Two Places we are
 taught that Regeneration is necessary to our en-
 tering into the Kingdom of God, or becoming
 Heirs of everlasting Salvation. And ’tis Ob-
 U 2 servable

servable the Holy Ghost is nominated as the Proper Author and Efficient of our Regeneration.

From what hath been said we may deduce the Three following Propositions :

I. That Regeneration is necessary to our obtaining Eternal Life and Happiness .

II. That this Second Birth is not the Effect of Man's own Will or Power, but of the SPIRIT of GOD, and

III. That the Fruits of Regeneration are Faith, Love, &c.

Each of these I shall endeavour to prove from the Holy Scriptures. As to the First our Saviour expressly declares to *Nicodemus*, that *except a Man be born of Water and of the Holy Spirit, he cannot enter into the Kingdom of GOD*, John iii. 5. Observe First, *Nicodemus* being a Pharisee, ver. 1. was undoubtedly an Honest, Sober, Moral Man, as the best of that Sect were, *Luke xviii. 11, 12*, yet our Saviour lets him know that all his Morality would never carry him to Heaven, that he would never enter therein unless he was born again. This our Divine Prophet ushers in with a double Affelevation, *Verily, verily*, to express his earnest Concern for *Nicodemus*, and to inculcate his Words more deeply upon *Nicodemus's* Heart. This teaches us that our highest Attainments in Morality will never bring us to
Heaven

Heaven unless we are born again. Secondly, *Nicodemus* was a *Ruler of the Jews, a Master in Israel*, ver. 1, 10. yet totally Ignorant of the New Birth, as appears from the Questions he propounded, ver. 4, 9. How dreadful a Case is it when they who should preach this Doctrine to others know nothing of it themselves! Will not that Accusation *St. Paul* brings against the *Jews* fall very heavy upon the Heads of all such Teachers, *Thou which teachest another, teachest thou not thyself?* And how will they bear that other Reproof of the same Apostle in his Epistle to the *Hebrews*, *when for the Time ye ought to be Teachers, ye have need that one teach you again which be the First Principles of the Oracles of God?* But to come to the Text, when our Lord says, *except a Man be born of Water and the Spirit*, some suppose that these Words contain an Hendyadis, and so signify no more than being born of the Spirit, who for his sanctifying and refreshing Influences resembles *Water*, *John* iv. 14. vii. 38, 39, &c. &c. Others by *Water* understand Baptism according to *Mark* xvi. 16. *He that believeth and is baptised shall be saved.* But take which of these Interpretations you please, (or both if you think proper, for they are both very Consistent with each other) the Consequence will still be the same, viz. that without being born again Men cannot enter into the Kingdom of Heaven. Observe, our Lord doth not say shall not, as if Unregenerate Men were only excluded Heaven by the Decree and Purpose

Purpose of God, but cannot, to ascertain us of the Absolute Impossibility of the Thing: so *St. Paul*, 1 Cor. xv. 50. *Flesh and Blood cannot inherit the Kingdom of God.* There is an utter Contrariety in the Heart of an Unregenerate Man to Heaven, and the Felicities of that Blessed State. If a natural Man was admitted into Heaven, he would find no Pleasure nor Satisfaction there; all the Joys of that Blessed Place would be to him Tasteless and Insipid, and afford him no more Happiness than Concerts of Music to a Deaf Man, or a variety of Colours to a Man born Blind: yea, such an one would rather flee to Hell for Company like himself, than stay in Heaven to be tormented and tantaliz'd with Pleasures whereof he could have no Relish nor Enjoyment. Lastly, Christ here argues the Necessity of Regeneration from the Spiritual Uncleaness or Pollution of Man's First Birth, *that which is born of the Flesh, is Flesh; and that which is born of the Spirit, is Spirit*, i. e. is Spiritual, ver. 6, where he not only insists upon the Indispensible Necessity of a Spiritual or Second Birth, but also states a Parallel between that and our Natural Birth, which is at the same Time both very Elegant and very Instructive; for as we have our Natural Being from our Natural Parents, we have our Spiritual being from the Spirit: As that bears the Image of Adam, this bears the Image of Christ, 2 Cor. iii. 18, as by that we become Men, by this we become New Men, or Christians.

St. Paul

St. Paul says to the *Corinthians*, 2 Cor. v. 17, *If any Man be in CHRIST, he is a New Creature*, that is, if a Man be in the Faith of Christ, if he be vitally and mystically united to Christ, if he be one Spirit with him, 1 Cor. vi. 17, then he is a New Creature. A Man may be in the Philosophy of *Aristotle* or *Pythagoras*, he may be in the Morality of *Cicero* or *Antoninus*, and still remain Unrenewed in Heart, Unconverted and Unsanctified: A Corrupt Unregenerate Spirit frequently lurks under all this External Gloss and Pageantry. It is the Believer in Christ, and he only that is a New Creature; in such a Soul there is *a New Creation, Old Things are past away, behold, all Things are become New*; the corrupt Inclinations and Desires of the Old Adam are abolish'd, and the Graces and Principles of the New Man inserted. In Regeneration the Spirit of God produces Light out of Darkness, he makes the barren Heart fruitful, and out of Confusion and Discord brings Order, Harmony and Tranquility. In a Soul thus wrought upon all Things are become New, a Man then receives a new set of Hopes and Fears; his Judgment is enlightened, his Will rectified, and his Heart *transformed*:* his Eyes are open'd, and his Views are no longer terminated within the Horizon of this World; he sees into Eternity; his Hope is full of Immortality, Spiritual Appetites are excited in his Soul, his

* *Rom.* xii. 2.

Affections are raised to God and Heaven, his Soul thirsteth for God, for the LIVING GOD; his constant cry is, when shall I come and appear before God?

To this add Gal. vi. 15, *In CHRIST JESUS neither Circumcision nor Uncircumcision availeth any Thing, but a New Creature.* By Circumcision here we understand the Moral and Ceremonial Duties of the *Mosaic Law*; by Uncircumcision are meant the Moral Principles and Practices of the Gentile World: All these the Apostle tells us will avail nothing to our Salvation; the only Thing that avails in this Affair is a New Creature, or a New Creation as some render it. Need any Thing more be said to shew the Absolute Necessity of a New or Second Birth, in order to our entering into the Kingdom of Glory? Observe, it is here said a New Creature, and Gal. v. 6, *Faith which worketh by Love*, and 1 Cor. vii. 19, *the keeping of the Commandments of God.* Many People make a great stir about keeping the Commandments; but what Commandments do they mean? If they mean the Commandments of the Law, who is there that keepeth them? Do they themselves keep them? When I speak of keeping the Commandments, I mean those Two, 1 John iii. 23, *And this is his Commandment, that we should believe on the Name of his Son JESUS CHRIST, and love one another, as he gave us commandment.* As the whole Law is summ'd up in Two Commandments, Matt. xxii. 40, so here the whole Gospel is summ'd up in these Two Commandments, of *believing in*
CHRIST,

CHRIST, and *loving one another as he loved us*, John xiii. 34. These Two are the Commandments that Christ gave his Disciples, and every Christian is obliged to observe them. It is therefore rightly said by *Ignatius* the Martyr, " Faith and Love is all our Religion "

I might further evince the Necessity of the New Birth from those Exhortations in Scripture, we meet with to this Purpose, *Rom.* xii. 2. *Eph.* iv. 23, &c. from the absolute Holiness of God, *Exod.* xv. 11. *Josh.* xxiv. 19. *1 Sam.* ii. 2. vi. 20. *Job* iv. 17. xv. 15. *Rev.* iv. 8, &c. from the Original and Actual Sinfulness of Mankind, *Job* xiv. 4. *Pf.* li. 5, and from the utter Impossibility there is that any Thing Unholy or Unclean should dwell with God, *Matt.* v. 8. *Hab.* i. 13. *Heb.* xii. 14. But what I have said is sufficient, especially considering however Men may differ in explaining the Nature of Regeneration, yet they generally agree in holding it Necessary for our obtaining future Bliss and Prosperity.

Is Regeneration so necessary? Is there no being saved without it? Then how highly doth it become us to search whether we are Regenerate or not? Our Saviour describes the State of Mankind in General when he says, *Let the Dead bury their Dead*, Luke ix. 60. and so does St. *John* when he says, *the whole World lieth in Wickedness*, *1 John* v. 19. How many a Living Body contains a Dead Soul? How many are Alive in the Flesh, but Dead in Spirit? Perhaps you think yourself a Christian because

because you are one outwardly; you think yourself Regenerate, because you are outwardly Moral; but how many Unregenerate Moralists are there in Hell? Don't mistake the Case, you may have all External Morality without having any Inward Christianity: what signifies being outwardly Moral, unless you are inwardly Spiritual? If you have not an Experience of Inward Regeneration upon your Heart, however Sober, Just and Laudable your External Conversation may be, yet you have no True Religion in you. Was you ever thoroughly awakened to a Sense of your Misery? Have you seen and felt the exceeding Sinfulness of Sin? Did you ever groan under the Burden of a Depraved Nature? Have you seen yourself Lost? Have you experienced your utter Inability to save yourself? Hath God called you out of Darkness into his Marvellous Light? Hath he translated you out of the Kingdom of Darkness into the Kingdom of his dear Son? Are you converted, and become as a Little Child? Hath the Holy Ghost taken Possession of your Heart? Are you passed from Death unto Life? Are these Things so in your Soul? If they are not, all your Moral Virtues are but *Splendida Peccata*, and your Formal Religion will only serve as an *Ignis Fatuus* to dazzle your Eyes, and lead you more sedately to Destruction. Hear what Bishop *Sanderson* says,—"Men
" may reform themselves in the general course
" of their Lives in sundry Particulars, refraining
" from some Gross Disorders, and avoiding the
" Occasions

“ Occasions of them wherein they have form-
 “ erly lived and delighted, and practising ma-
 “ ny Outward Duties of Piety and Charity,
 “ conformable to the Letter of the Laws of
 “ both Tables, and misliking and opposing
 “ against the common Errors or Corruptions
 “ of the Times and Places wherein they live;
 “ and all this to their own and others think-
 “ ing with as great a Zeal unto Godliness and
 “ as thorough Indignation against Sin as any
 “ others: All this they may do, and yet be
 “ rotten at the Heart, wholly Carnal and Un-
 “ renewed, quite empty of sound Faith, Repen-
 “ tance and Obedience, and every good Grace;
 “ full of Damnable Pride and Hypocrisy, and in
 “ the Present State of Damnation.”* Observe
 what this judicious Divine says, and hence
 learn not to mistake Morality for Christianity:
 how many secret Vices lurk under the mask
 of a false Morality? This outward decency
 of Behaviour is often a covert for Pride, Lust,
 Covetousness, Worldly Mindedness, Envy,
 Wrath, Malice, Revenge, and all Manner of
 Spiritual Wickedness. Therefore see that your
 Heart is changed, † see that your Soul is cre-
 ated anew: ‡ till this is done never look upon
 yourself as Regenerate. But if the Self-right-
 eous scarcely be saved, where will the Ungod-
 ly and Practical Sinner appear? How will you

* Sermon on 1 Kings xxi. 29.

† 2 Cor. iii. 18.

‡ Eph. ii. 10.

dare to stand before God in Judgment? Yet there is Remission of Sins for the worst of you in the Blood of Christ. Now is the Accepted Time, now is the Day of Salvation. While you have Time believe in Christ. Saving Grace is free for you: God gives it unto you. But do not mistake a few Legal Convictions of Natural Conscience for Conversion. Do not think yourself a Christian because you endure a great deal of Terror. How many go to Hell with *Esau's* Tears, *Abab's* Humiliation, *Judas's* Confession, *Felix's* Trembling, and *Agrippa's* almost Christianity? Some People have a Hell here, and a Hell hereafter. This is the Case of Final Apostates, and of those who commit the Sin against the HOLY GHOST. Yet let not weak Souls be discouraged; for there is no being converted without being convicted.* Let those therefore who are *convicted of Sin, hope and quietly wait for the Salvation of the LORD*, Lam. iii. 26. Jesus Christ is a good Physician, he wounds deeply, that he may heal effectually. The sharper your Convictions are, the sweeter shall your Consolations be. Are you in Pangs and Agonies of Soul? Christ will deliver you. Hath he brought to the Birth? and will he not give strength to bring forth? *Stand still, and see the Salvation* † of God. Are you now Afflicted, tossed in Tempests, and not Comforted? You shall be the more settled hereafter. A Young Christian

* *Job.* xvi. 8. *Matth.* xviii. 3. † *Exod.* xiv. 13.

is like a Young Tree: The more a Young Tree is shaken, blown about by Winds, and loosened at the Root, the deeper Root it takes, and the faster it is fixt in the Ground at last; just so the more a Child of God is shaken with Fears, Trials, and Anguish of Heart, the stronger he will become in Faith at last, and have the fuller Persuasion, the clearer Evidence, and more constant, comfortable Assurance of God's Love unto him. This is Agreeable to Scripture* and the Experience of Saints.

II. The Second Proposition is that the Second Birth is not the Effect of Man's own Will or Power, but of the Spirit of God. As in the Natural World all Things are of God, so likewise are all in the Spiritual: As in the Visible Creation God created the Sun, the Heavens, the Earth, the Sea and all that is therein; so in the New Creation God creates Faith, Hope, Love, and all other Fruits of the Spirit. All Things in a New-born Soul are of God. As Man could not create himself at first, so neither can he regenerate or create his Soul anew. This is clearly Demonstrable from the Doctrine of Original Sin as before laid down; for if all the Powers and Faculties of the Human Nature are debased, then is the Will depraved also; how then can a Man regenerate himself by his own Free Will? Hence

* *Psal.* xxxviii. lxxvii. lxxxviii. *Lam.* iii.

you see the Necessity of the latter Part of the Proposition, viz. that the Second Birth is the Effect of the Spirit of God. This we shall endeavour to establish by some Texts of Scripture.

The Evangelist St. *John* speaking of the Regenerate says, *which were Born not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of GOD*, John i. 13: In which Words he acquaints us that New-born Souls do not become such by Virtue of their Blood, that is, their Natural Descent and Lineage; nor of the Will of the Flesh, that is, their Native Free-will and Mental Abilities; nor of the Will of Man, that is, the Instruction, Information and Institution of others; but of God, that is, by the sole Influence and Operation of the Divine Spirit. So that here all other Causes are excluded from our Regeneration, but the Will of God. To this we may add the Testimony of St. *James*, Jam. i. 18, *Of his own Will begat he us by the Word of Truth*. Here you see God of his own Will begat us; yet he used the Word of Truth as a Means of our Spiritual Regeneration. And this we see is commonly the Case: Souls are generally converted and regenerated under the Word: So St. *Peter*, being born again, not of Corruptible Seed, but of Incorruptible, by the Word of GOD, *which liveth and abideth for ever*, 1 Pet. i. 23. And St. *Paul*, 1 Cor. iv. 15, *In CHRIST JESUS I have begotten you through the Gospel*.

Our

Our Saviour delivers the same Doctrine, John xv. 5. *without me ye can do Nothing.* The double Negation in the Original gives the Words a peculiar Weight and Emphasis, and infallibly assures us that we can do Nothing to any Saving Purpose without the Divine Aid and Influence. Our Lord doth not say (as one justly observes) “ ye cannot so *easily*, so *exactly*, so *perfectly*, &c. but absolutely ye CANNOT: “ He does not say ye CANNOT *do* every Thing, “ or any *great* or *difficult* Thing; but simply “ WITHOUT ME, i. e. separate from me, by “ any Power of your own, and without my *in-* “ *clining, quickening, assisting Grace ye CAN DO* “ NOTHING, i. e. NOTHING AT ALL, whether “ little or great, easy or difficult, in any Measure “ or in any Degree.” What clearer Proof can we have of the Weakness of Man’s Will, and the utter Impossibility of his Regenerating himself?

St. Paul gives us his Judgment in this Point 2 Cor. iii. 5. *Not that we are Sufficient of ourselves to think any thing as of ourselves: but our Sufficiency is of God.* Was the Apostle Insufficient to think a Good Thought? And are not we much more? How then can we by our own Strength regenerate ourselves? Again, the Apostle speaks in the present Tense, we are; when he wrote this he was undoubtedly a Regenerate Man: this therefore shews us that without God we are as Insufficient to think a Good Thought after Regeneration as we were before; how wisely then doth the Apostle conclude

clude *our Sufficiency is of God*? And have not all we the highest Reason to make the same Conclusion? Indeed I readily allow the Apostle is here speaking of his Ministry and the Success thereof; but is not the same Power that renders our Ministry successful for the Regeneration of others, necessary for the Conversion and Salvation of our own Souls?

This Doctrine is further confirmed from the Prayer of *Ephraim*, *Turn thou me, and I shall be turned*, Jer. xxxi. 18. But what Occasion had he to pray to God to turn him, if he could turn himself? This shews that our Conversion is of God; and so does the Prayer of the Church, Cant. i. 4. *Draw me, we will run after thee*: before the Lord draws us we cannot stir a step; but afterwards we walk, yea run in his Ways: then we move freely and swiftly to him who is the centre of our Attraction, and the source of our Felicity. With all this agrees the Prayer of Zion, Lam. v. 21. *Turn thou us unto thee, O LORD, and we shall be turned*: so in the Liturgy of the Church of England, *Turn thou us O good LORD, and so shall we be turned** We cannot turn ourselves; unless

* Some People laugh and jeer at the Terms Converted and Conversion, especially when they hear Conversion insisted upon as necessary for Professors of Christianity. But are not the Church-People profess'd Christians? and yet in the Communion they pray, "*Turn Thou us, O good LORD, and so shall we be turned*": Now what is Turn but another Name for Convert? We see then that Conversion is necessary even for Christians. Indeed Profess'd Christians are by Nature no better than Profess'd Heathens. And let Scoffers take care lest that
come

unless God by his Spirit turns us we shall never be turned at all. “ No Man is effectually turned unto God, unless the Spirit speaks unto him, and acts immediately upon him : for the First Conversion of the Soul unto God is from the immediate Influence of the Holy Ghost upon it. This is the sole and proper Act of the Spirit, and no outward Means and Instruments are able to do it of themselves.”* Some Men have too great and arduous conceits of the Human Will to allow this ; they think this Doctrine of Supernatural and Efficacious Grace robs Man of the Freedom of his Will, and so destroys his Nature. To this I would reply a few Things : First, if it was true that the freedom of Man’s Will was obstructed in the Work of Conversion, would he sustain any real Loss or Detriment thereby ? Did not God create Man and put him into this World without asking the consent of his Will ? And does any Man think God hath done him any Injustice, or conceit this World a less happy Place on that Account ? Even so if God is pleased to convert a Man without standing to consult or ask Leave of his Will, is that any Reason why the Man should think the Spiritual World less happy, or his Condition less Eligi-

come upon them which is spoken of by our Saviour, *Matth.* xii. 15. This People’s Heart is waxed gross, and their Ears are dull of hearing, and their Eyes they have closed ; lest at any Time they should see with their Eyes, and hear with their Ears, and should understand with their Hearts, and should be converted, and I should heal them.

* *Edwards’s Preacher*, Part III.

ble? Yea rather hath he not Reason to bless God for not leaving him to the Obstinacy and Perverseness of his Natural Will? We see then that the Happiness of Man will be never the less, tho' his Will should be superseded or overpower'd in Conversion. Secondly, I would ask, is Peccability so desirable a Thing that we would not be without it? Or should we not rather choose to be deliver'd from it? Why then do Men so warmly and indefatigably contend for so dangerous a Weapon? Do they not remember, do they not consider, have they not heard, hath it not been told them, that Free-Will in its Pure and Uncorrupted State was a Means of ruining our First Parents and all their Posterity? Can we expect any Thing better from it, now it is depraved and inclined to Evil only? This Consideration ought to abate and moderate Men's Zeal in contending for Free-Will in Fallen Man. Thirdly, if by Freedom be meant a Will and Power to serve God freely, (and nothing else deserves the Name of Liberty) then we would exhort and persuade Men by all Means to seek after such a Freedom as this: and how shall they attain this but by believing in Christ? *If the Son shall make you free, ye shall be free indeed, but whosoever committeth Sin is the Servant of Sin,* John viii. 34, 36: Whence we learn that none are free but those whom the Son of God makes so, and that all who are not thus made free are the Servants of Sin; what Trifling and Collusion is it therefore for Men to talk of Freedom while they are in a state of Nature? They may promise

mise themselves Liberty, but the Word of God informs us *they themselves are the Servants of Corruption*, 2 Pet. ii. 19. Fourthly, we do not suppose that God in converting Men deals with them as Stocks or Stones, he does not take away or destroy the Will, but only gives it a right Turn; so saith the Psalmist, *thy People shall be Willing in the Day of thy Power*, Ps. cx. 3. The Day of God's Power is the Time when the Spirit comes Purposely and designedly to convert Souls; then he makes his People willing, not by taking away any Power the Will had before, but by affording it a Power which it had not. And is this any Violence or Insult upon the Will? Suppose a Man is sick, and unable to stand or go, would a Power communicated to such a Man to stand or walk be any Encroachment upon his Will? In like manner our Wills are disordered and unable to will what is Good till God enables them: Now will you say that an Ability given to make a right Choice is any Invasion or Infringement upon our Volition or Liberty? Is not such a Power thus communicated a Cure for our Weakness, a Restoration of our Soul's Health, and an Addition to our Spiritual Estate? *Hosea* describes this Liberty thus, *I drew them with Cords, of a Man, with Bands of Love, and I was to them as they that take off the Yoke on their Jaws*, Hof. xi. 4. We see here God draws with Cords of a Man, with Bands of Love, that is, with Motives and Inducements suitable to the Nature of an Intelligent Spirit, such as Man is; and he is most powerfully

moved by the Influences of Love, 1 *John* iv. 19. Hence this Divine Attraction or Drawing is said to be with Bands of Love. And when God thus draws Souls, he takes the Yoke off their Jaws, which well denotes that Evil Bias and Tendency whereby the Soul is sway'd to Sin; which when God takes off, the Soul feels itself at Liberty, just as the Body does when a Yoke of Iron is taken off the Neck, And the Removal of this Spiritual Yoke is no more detriment to Liberty truly so called, than the Removal of an Iron Yoke from the Body. Take the Suffrage of the Church concerning this Matter in the Tenth Article, “ The Condition
 “ of Man after the Fall of *Adam*, is such, that
 “ he cannot turn and prepare himself by his
 “ own natural strength and good Works to
 “ Faith and calling upon God: Wherefore we
 “ have no Power to do good Works, pleasant
 “ and acceptable to God, without the Grace
 “ of God by Christ preventing us, that we
 “ may have a good Will, and working with
 “ us, when we have that good Will.” To
 which the following Words were added in the
 Days of *Edward* the VIth, “ The Grace of
 “ Christ or the Holy Ghost by him given
 “ doth take away the Stony Heart, and giveth
 “ an Heart of Flesh: And altho’ those that
 “ have no Will to Good Things, he maketh
 “ them to will, and those that would Evil
 “ Things, he maketh them not to will, yet
 “ nevertheless he forceth not the Will.”

To return. The Prophet *Ezekiel* speaks of this New Birth, Ch. xxxvi. Ver. 26. *A New Heart*

Heart will I also give you, and a New Spirit will I put within you, and I will take away the Stony Heart out of your Flesh, and I will give you an Heart of Flesh: so also Ch. xi.

Ver. 19. By the stony Heart is intended the Heart of a Natural Man, which for its Obduracy, Impenetrability and Insensibility of Divine Things, is fitly compared to a Stone. *John* the Baptist calls the Gentiles (and all Natural Men for the same Reason) *Stones*, Matt. iii. 19. And our Saviour uses the same Figure of Speech, *Mark* iv. 5, where he mentions the *stony Ground*. All which may convince us of the suitableness and propriety of this Similitude. This stony Heart God promises to take away, and give instead thereof a new Heart, i. e. a soft, tender and pliant disposition of Soul, quite contrary to our former Obstinacy and Untractableness; a Heart capable of Divine Impressions, submissive to the Divine Will, and Obedient to the Divine Commands. And observe by what a variety of Names it is called, a New Heart, a New Spirit, an Heart of Flesh, as well to denote the earnestness and sincerity of the Promiser, as the greatness and efficacy of that Power required to execute the Promise, and the compleatness and perfection wherewith it shall be fulfill'd in those Souls who rely upon it. Indeed 'tis well God hath promised to do this great Work, for we cannot do it ourselves; and we could have no Hope of having it done at all, unless the Almighty had engaged to do it. "Look into your
"Heart (saith Bishop *Reynolds*) and you shall

“ find a very Hell of Uncleannefs, full of deep
 “ and unfeearchable Deceit and Wickednefs,
 “ full of Hardnefs: no Sins, no Judgments,
 “ no Mercies, no Allurements, no Hopes,
 “ no Fears, no Promifes, no Inſtructions,
 “ able to ſtartle, to awaken, to melt or ſhape it
 “ to a better Image, without the immediate
 “ Omnipotency of that God which melts the
 “ Mountains, and turns Stones into Sons of
 “ *Abraham.*”*

Tit. iii. 5. *Not by Works of Righteouſnefs
 which we have done, but according to his Mercy
 he ſaved us, by the Waſhing of Regeneration,
 and renewing of the Holy Ghoſt.* Our own
 Works of Righteouſnefs are here excluded,
 and the Mercy of God aſſigned as the alone
 Cauſe of our Salvation; and the Means here-
 of are, Firſt, Regeneration, which expreſſes
 our Firſt being turned to God; and Second-
 ly, the Renewing of our Minds: And both
 theſe are attributed to the HOLY GHOST
 as the Efficient thereof. In *Eph.* ii. 1, and
Col. ii. 12, 13, we are informed that Men are
Dead in Sins, and ſo conſequently can no more
 raiſe themſelves to Spiritual Life, than a Dead
 Body can raiſe itſelf to Natural. Hence this
 work is aſcribed to the Infinite Power of God,
 the ſame Power that raiſed Chriſt from the
 Dead, that created the World, and ſpoke
 Light out of Darknefs, *2 Cor.* iv. 6. And
 Chriſt who is God equal in Power with the Fa-

* Sinfulnefs of Sin, p. 140.

ther undertakes this Work, saying, *the Dead shall hear the Voice of the SON of GOD: and they that hear shall live*, John v. 25:

But some are ready to ask, if we have no Power to renew ourselves and turn unto God, why are we commanded and exhorted thereto in Holy Scripture? Doth not this imply that we have a Power to turn? The Answer is twofold; First, the Exhortations to Regeneration which we meet with in the New Testament, are generally expressed passively, to teach us that this is not our own Work, but the Work of God upon our Souls; thus St. Paul doth not say to the Romans, *transform yourselves*, but *be ye transformed*, Rom. xii. 2. He doth not say to the Ephesians, *renew yourselves*, but *be ye renewed*, Eph. iv. 23. And he doth not say, *we renew our Inward Man*, 2 Cor. iv. 16, but *the Inward Man is renewed Day by Day*. All which shews us that we are Passive in our Regeneration. Secondly, hath God commanded, *Wash ye, make you clean, cease to do evil*, Isa. i. 16? Hath he not also promised, *I will sprinkle clean Water upon you, and you shall be clean*, Ezek. xxxvi. 25? Hath he commanded, *circumcise the Foreskin of your Heart*, Deut. x: 16? Hath he not also promised, *the LORD thy GOD will circumcise thine Heart*, Deut. xxx. 6? So that we see what God commands his People, He himself hath promised to do for them and in them: he hath engaged to work that Regeneration in them which he requires of them: And let them only depend

upon his Promise, they will find him as good as his Word.

How many great and glorious Privileges accrue to the Children of God upon their Spiritual Regeneration! They are the *Seed of Abraham*, Gal. iii. 29. the *Friends of CHRIST*, John xv. 15 the *Sons of GOD*, John i. 12. Gal. iv. 6. 1 John iii. 1. They do not trace their Pedigree from Kings or Princes, or Temporal Lords, but from GOD, from the KING of Kings, and the LORD of Lords; they are the Sons of God; and if Children, then Heirs, as the Apostle argues; all Children have their Birth-Right; much more the Children of God: they are *heirs of GOD*, Rom. viii. 17. *heirs of Promise*, Heb. vi. 17. *heirs of Salvation*, Heb. i. 14. Heaven is their *Inheritance*, 1 Pet. i. 4. and they have as much a Right to it as an Heir hath to his Estate. They have an Unalienable Title to it, because Christ hath purchased it for them; and they shall as surely possess it, as Christ hath died, and now lives in Heaven. When our Lord comes to Judgment, he will invite them to *inherit* (which you see is a proper Word to be used to Heirs who have an Indefeasible Right to a Thing) *the Kingdom prepared for them from the Foundation of the World*, Matt. xxv. 34. and these Words we are not to look upon barely as an Invitation, but also a Congratulation of their Happiness. The Regenerate are *Kings, and Priests unto GOD*, Rev. i. 6. they are *Free of the heavenly Jerusalem*, Gal. iv. 26, 31. Heb. xii. 22, &c. &c.

III. I come

III. I come now in the Third and Last Place to shew that Faith and Love, &c. are the Fruits of Regeneration. Tho' we are all by Nature Degenerate Plants of a strange Vine, yet Souls that are grafted into Christ the True Vine, bring forth good Fruit as naturally as a good Tree doth. The Regenerate are *Partakers of the Divine Nature*, 2 Pet. i. 4. and of *his Holiness*, Heb. xii. 10. they have the Image of God stamped upon their Souls, and *are changed into the same Image*, 2 Cor. iii. 18. hence they are *holy in all Manner of Conversation*, 1 Pet. i. 25. — That I may not needlessly puzzle and perplex the Reader, I shall only take notice of some of those Fruits of Regeneration, which the Scriptures make express mention of; thus, 1 John v. 1.. *Whosoever believeth that JESUS is the CHRIST is born of God*; so that believing in Christ is the Effect of our being born of God, for all True Believers are Regenerate, and all the Regenerate are True Believers: tho' 'tis not People's saying they have Faith, but having Christ in their Hearts* that denominates them True Believers and Regenerate Persons. Many, yea most who profess the Christian Religion, look upon themselves to be Believers and New-born Souls; if you was to judge by People's profession, you would think there were few Unbelievers in the World; but if you examine into the

* Rom. x. 10.

Experience of their Hearts you will find it otherwise, and see Reason to conclude that the Number of Real Evangelical Believers is but small. Faith is an Affiance of the Soul upon Christ, a living out of ourselves upon Christ Jesus alone for Life and Salvation. This Faith is the peculiar Priviledge of those that are born of God, and is accompanied with Love which makes the Evangelist add, *and every one that loveth him that begat, loveth him also that is begotten of him*, i. e. he that loveth God will love him that is begotten and born of him, 1 John iii. 14, 16. *Love is of God* saith St. John, and *God is Love*, 1 John iv. 7, 8, Love is the Universal Badge and Characteristick of Christ's Disciples; all the Children of God love his Image wheresoever they discern it, they love freely and disinterestedly, without Respect of Persons or Distinction of Parties. All Believers in Christ love one another; all that are born of God are cemented together in the Unity of the Spirit and the Bond of Peace; but where Hatred and Malice reign, such Souls are not born of God, but of the Devil.

1 John iii. 9. *Whosoever is born of God doth not commit Sin*, i. e. doth not commit it wilfully and habitually, as Natural Men do, for the Reader may observe that he that is born of God is opposed to the Natural Man mentioned in Ver. 8. where it is said, *he that commiteth Sin is of the Devil*. Regenerate Men may fall into Sin after Regeneration: I suppose that St. Paul was regenerated, *Acts ix.* yet how did he fall into Inordinate Anger with *Barnabas*, *Acts xv.*

39? And how hastily did he speak against the High Priest, *Acts* xxiii. 3.? which he himself acknowledges to be a Crime, Ver. 5. It is the desire of every Soul that is born again, to be free from Sin; yet if we allow none to be Regenerate but those who are perfectly Pure from Sin, where shall we find a Regenerate Man? Who can say I have made my Heart clean, I am Pure from Sin? A Christian is Perfect, not in himself, but in Christ his Head. Whosoever looks into himself for Perfection, he will never find it. All our Perfection is in Christ, and every Man who believes is *Perfect in CHRIST JESUS*, as saith the Apostle, *Col.* i. 28.

Another Effect of the New Birth is Victory over the World, *For whatsoever is born of GOD overcometh the World*, 1 *John* v. 4. and this Victory is gain'd by Faith, as the following Words shew, *this is the Victory that overcometh the World, even our Faith*. Faith enables Souls to conquer, First, the Pleasures and Allurements of this World; it gives them a View of Heavenly Glories, and then the Trifles and Baubles of this World vanish and disappear; it gives them a Taste of Spiritual Joys, and then the Pleasures of Flesh and Sense become Flat and Insipid. Men do not love to drink Water when they have once tasted Wine. What a slur did our Blessed Lord cast on all Human Glory and Grandeur when he refused to be made a King? And how gloriously did his Servant *Moses* despise the World, and trample on the Magnificence of a Court, when he refused to be called the Son of *Pharaoh's* Daughter,

Daughter, and chose rather to endure Afflictions with the People of God, than to enjoy the Pleasures of Sin for a season? And what an admirable Example of Faith was *Abraham*, who followed God into an Unknown Land, when he might have lived at Home at Ease, and inherited his Father's Estate? Secondly, by Faith Christians overcome the Crosses, Afflictions, and Persecutions of the World; thus the Psalmist in describing a Godly Man saith, *he shall not be afraid of Evil Tidings*, and the Reason hereof is immediately render'd, *his Heart is Fixed, trusting in the LORD*, Ps. cxii. Ver. 7. How victoriously doth *St. Paul* triumph over Tribulation, Persecution, Distress, Famine, Nakedness, Peril, Sword, &c.? — What a world of Trials and Afflictions did the Believers mention'd *Heb. ix.* undergo? And how did the Primitive Christians endure Racks, Stakes, Fire, Sword, Danger and Death, in every shape? Lastly, the Regenerate live above the Cares of the World; they take no Thought for Life, or Food, or Raiment; they are not like *Martha*, troubled about many Things, but with *Mary*, they choose that good Part which shall not be taken from them; they are careful for nothing, but in every Thing by Prayer and Supplication, with Thanksgiving, make known their Requests to God; they cast all their Care upon him that careth for them; their Will is resigned to his Will; they live upon his Promises, they trust in his Providences, and are satisfied with all his Dispensations. They bless God in Prosperity, they glory in Tribulation,

tion, they bless God for all Things. And while Worldlings murmur and repine at Losses, Troubles and Disappointments, they are glad they have any thing to give to God, they are glad they have any thing to lose for God, and always cry out from the Ground of their Hearts, *the LORD gave, and the LORD hath taken away; blessed be the Name of the LORD.*

Another, and the last Effect I shall at present enumerate, is a Love and Desire of God's Word, thus saith St. Peter the Apostle of our Lord 1 Epistle ii. 2, *As New-born Babes desire the Sincere Milk of the Word.* Christ's Disciples are called New-born Babes because of their Impotence and Helplessness, and because they are born into a World of New Trials and Troubles wherewith Natural Men are entirely unacquainted. The Word is called Milk, because as Milk nourishes Babes born after the Flesh, so the Word of God nourishes Souls born after the Spirit; it is called Sincere Milk because of its Purity, and to distinguish it from the Doctrines and Traditions of Men, which are Corrupt, Fictitious and Counterfeit. This Sincere Milk New-born Babes desire as naturally, and covet as greedily as Infants do their Mother's Milk; and the End hereof is that they may grow thereby. Natural Infants do not grow unless they are constantly supply'd with the Breast, no more do Spiritual Babes unless they are fed with the Food of God's Word. As little Children cannot live without their Mother's Milk, so neither can the Children of God live, but they grow sick and languish, if they have not
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the sincere Milk of the Word frequently administered unto them. The Apostle adds, (as the Learned Dr. *Edwards** takes Notice) “ That
 “ they will not fail to desire this sincere Milk
 “ of the Word, which yields solid and proper
 “ Nourishment for their Souls, *if they have*
 “ *tasted that the LORD is Gracious*, that is,
 “ they having had an Experimental Know-
 “ ledge of the Tender Love of Christ to Sin-
 “ ners, namely to themselves, they having felt
 “ the particular Goodness and Grace of God
 “ in changing and renewing their Hearts, they
 “ cannot but passionately long for and breathe
 “ after this Spiritual Food and Nourishment.”

¶ If Faith and Love and Victory over the World are the Effects of Regeneration, then those who do not bring forth these Fruits are not Regenerate. *Every Good Tree bringeth forth Good Fruit*, saith our Saviour: But if the Tree doth not bring forth Good Fruit, how doth it appear to be Good? And if Men do not exhibit the proper Evidences of Regeneration in their Lives, how doth it appear to others that their Hearts are Regenerate? And please to observe, our Lord doth not say the Tree which bringeth forth Bad Fruit; but *every Tree that bringeth not forth Good Fruit is hewn down and cast into the Fire*, Mat. vii. 19. Not only Trees that yield corrupt Fruit, but they that yield no Fruit

* See his Hearer.

also shall be cast into Hell Fire: *Every Branch in me that beareth not Fruit he taketh away,* John xv. 2. As our Saviour saith to the *Jews,* *If ye were Abraham's Children, ye would do the Works of Abraham,* John viii. 39. So we may say, if ye were born of the Spirit, ye would abound in the Fruits of the Spirit; now the Fruits of the Spirit are *Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance.* If you have not these Fruits, and especially, and above all, Faith in Christ, in vain do you pretend to be Regenerate. Where the Heart is internally renovated, the Life will be externally reformed; where the Inward Work really is, the Outward Work will follow. There may be an Outward Reformation without an Inward Regeneration, but there cannot be an Inward Regeneration without an Outward Reformation. How is it with your Soul? Do you Love all who Love God? Have you put off the Old Man and put on the New? Is your Conversation in Heaven? Do you walk as a Child of Light? Have you Christ in you the Hope of Glory? A Man may go a great way in Religion, and yet be Unregenerate: Yea, the Unregenerate frequently go farther in Externals than the Regenerate; but their Souls are Dead for want of Christ, and a Living Faith in him, All who are born of the Spirit believe in Christ. Christ is the Life of the Soul, just as the Soul is the Life of the Body; and the Soul is as Dead without Christ, as the Body is without the Soul. Hence Christ is called our *Life,* Col. iii, 4. And

iii. 4. And *he that hath the Son hath Life,* 1 John v. 12. *He that believeth is born of GOD,* 1 John v. 1. so that if you believe in Christ, you need never question your Regeneration. Therefore rejoice in Christ Jesus, make him your all; extol him highly, and give him all Honour and Praise.—

Though Thousands of Doubts and Fears circulate around you, let none of them settle upon you; but drive them all away, as *Abraham* drove away the Fowls from the Carcases, *Gen. xv. 11.* No more doubt of your Second Birth than of your First. This Faith in Christ is the Beginning of the Gospel in the Heart; 'tis Heaven in Miniature, and will dilate itself into all the Fullness of the Glory of the Eternal State.

A
D I S C O U R S E
O N

MARK v. 36.—*Only believe.*

AS *Mark* the Evangelist, the blessed Author of this Gospel, was not one of the Twelve Apostles, many have thought that he wrote his Gospel under the Care and Inspection of *Peter*, who revised and corrected it for him; and so it was received as authentic in the Church of GOD. But this Conjecture seems as needless and insignificant as it is groundless and precarious. For since we are certain, that he was inspired by the SPIRIT of the LORD JESUS, and spake and wrote (as also did the other Prophets and Evangelists) *as he was moved by the HOLY GHOST*, this is a sufficient Recommendation of this Gospel to all sincere Christians, and a Reason good enough to induce us to look upon it as Infallible and Divine, as well as any other Part of the Holy Scriptures,

Some are of Opinion that the Penman of this Gospel was a Jew born, and that his Name was *Mardocai*, but after he was converted to the Faith of CHRIST, his Name was changed from a *Hebrew* to a *Roman*, and accordingly he was surnamed *Mark*, Acts xv. 37. So likewise the Apostle *Paul* before his Conversion was called *Saul*, but afterwards he had the *Roman* Name of *Paul* given unto him. When Persons Hearts are]changed, 'tis well; when they are *turned from Darkness to Light, and from the Power of Satan unto GOD*, then they may change their Names from Heathens to Christians, or from Infidels to Believers. But otherwise for People to turn from one Church to another, or to exchange one Denomination for another, and so think themselves Religious upon that Account, is the greatest Folly and Self-Deceit.

But to consider the Text. *There cometh one of the Rulers of the Synagogue, Jairus by Name, and when he saw him, [JESUS] he fell at his Feet, and besought him greatly, saying, my little Daughter lieth at the Point of Death, I pray thee come, and lay thy Hands on her, that she may be healed, and she shall live. And JESUS went with him.*—And as our LORD was going, *there came from the Ruler of the Synagogue's House certain which said, thy Daughter is dead; why troublest thou the Master any further? As soon as JESUS heard the Word that was spoken, he saith unto the Ruler of the Synagogue, be not afraid, only believe.* OUR SAVIOUR saw *Jairus* begun to be frighted at the Tidings of his Daughter's Death, therefore he says to him, *only believe.*

And

And this is written for our Benefit and Instruction. Our SAVIOUR preaches the same Doctrine to us that he did to the Ruler of the Synagogue. He bids us *only believe*, and so we pass from Spiritual Death to Spiritual Life, as *Jairus's* Daughter was restored to Natural Life.

Only believe: What a Divine Aphorism is this! And how much do these Words contain! Herein (as is usual in Scripture) much is express'd in a short Compass. This is an Evangelical Proverb. This is the Christian's Motto. And altho' this Sentence is but very concise, yet it is very comprehensive: For these Two Words contain the Sum and Substance of the Gospel; they briefly set before us the true Way of Salvation, and let us know that we possess all Spiritual blessings by believing in Christ. I propose therefore to shew,

I. What it is to *believe*.

II. To consider the exclusive Adverb *only*. And

III. I shall make such an Application as the Lord enables me.

I. What is it to believe? When our Saviour was just ascending to his GOD and our GOD, to his Father and our Father, he commanded his Apostles, *Go ye into all the World, and preach the Gospel to every Creature*, Mark xvi. 15. and Luke xxiv. 46, 47. *It becometh CHRIST to suffer, and to rise from the Dead, and that Repentance and Remission of Sins should be preached*

in his Name, among all Nations. CHRIST JESUS came into the World to save Sinners, 1 Tim. i. 15. This is the Gospel, and he that *believes it in his Heart shall be saved*, Rom: x. 10. Mark xvi. 16. Tho' Salvation is so Free, yet how unwilling and backward are Sinners to accept it? How few receive this Gospel into their Hearts? Infomuch that the Prophet complains, *who hath believed our Report? And to whom is the Arm of the LORD revealed?* And so 'tis in our Day; tho' we tell Sinners that Christ died for them, and this Report tends so much to their Comfort and Happiness, yet but few receive our Testimony, John iii. 32. and in them is the Arm of the Lord revealed.

As the Holy Spirit takes of the Things of Christ, and shews them unto the Soul, so he gives us Power to believe, and by believing we apply them to our own Hearts. Faith is the Application. By Faith we apply the Blood and Righteousness of Christ to ourselves, and so we are saved. And indeed what is all the Salvation of the Gospel to us, unless by Faith we embrace it, and appropriate it for our own? We see *the Word preached did not profit the Jews, because it was not mixed with Faith in them that heard it*, Heb. iv. 2. Even so neither will the Word of the Gospel profit us, unless we by Faith receive it, and close in with Jesus under the Ministration of it. There must be a close Application of Christ's Heart's Blood to our own Hearts, and of his Righteousness to our own Souls by Faith, else all our Religion is vain. The Psalmist *David* was well acquainted

quainted with this, and therefore he prays, *Purge me with Hyssop, and I shall be clean*, Psalm li. 7. Hyssop was made use of in sprinkling the Blood of Birds and Beasts under the Old Testament,* and Faith is the Means or Instrument which GOD is pleased to make use of in sprinkling our Hearts with the Blood of Jesus. Accordingly those who believe have their *Hearts sprinkled from an Evil Conscience, and their Bodies Wash'd with pure Water*, Heb. x. 22. ix. 14.

All our Happiness consists in believing in Christ. By Faith we have an Application and Possession of Christ. As it is with the Body, so is it with the Soul: the good Things of this Life do our Bodies no service unless they are applied, so neither do the Blessings of the Gospel make our Souls Happy without a Saving Application of them. As our Food does not nourish us, unless we eat it, so except we by Faith *eat the Flesh and drink the Blood of the Son of Man, we have no Life in us*, John vi. 53. As a Medicine will never cure a Sick Man, unless he takes it, so neither will the Medicine of Christ's Blood cure the Plague of Sin in our Souls, unless we receive it by Faith. And lastly, as our Cloaths will not screen us from the Severity of the Wind and Weather, unless we put them on, so in like Manner the Robe of Christ's Righteousness will not screen us

* Lev. xiv. 6. Heb. ix. 19. Exod. xxiv. 8,

from the just Judgment of GOD, unless by Faith we put on this Raiment. Therefore saith the Apostle, *Put ye on the LORD JESUS CHRIST*, Rom. xiii. 14. The Christian Religion is founded in an Application of Christ. The Christian Faith is an Applicatory Faith. Accordingly the Scriptures describe Faith by coming to Christ, receiving him, leaning upon him, relying upon him, rolling on him, resting in him, &c. All which Terms I need not particularly insist upon now, because I have explained them elsewhere.* But these Terms denote applying Christ by Faith, in which Application consists a Christian's present Happiness, and this is also the Fore-runner of Eternal Glory.

The *Greek* Writers frequently set forth Saving Faith by a Word which signifies in English to appropriate, or make a thing our own. For by Faith we make GOD our own GOD, therefore saith the Psalmist, *GOD, even our own GOD, shall bless us*, Psalm lxvii. 6. An Unbeliever may say there is a GOD, and may call him Lord or God; but 'tis the Language of Faith only to say, *my LORD and my GOD*, John xx. 28. An Heathen or Infidel can talk of an Absolute God, or a God out of Christ, but 'tis the Christian only who knows that GOD *was in CHRIST reconciling the*

* Marrow of the Church, Part I. p. 68, 69, &c. And Part II. p. 29.

World unto himself, 2 Cor. v. 19. A Believer speaks the Language of Appropriation and Possession. Thus Cant. ii. 16, *My Beloved is mine, and I am his*; and so again Chap. v. Ver. 16. *This is my Beloved, and this is my Friend*. Job also speaketh the same Language, *I know that my Redeemer liveth*, Job xix. 25. So saith Paul the Apostle, *who [CHRIST] loved me, and gave himself for me*, Gal. ii. 20. And 2 Tim. iv. 8. *Henceforth is laid up for me a Crown of Righteousness*. The Possessives *my* and *me* sweeten all. For what is God to me, unless he is my God? God out of Christ is a *Consuming Fire*, Heb. xii. 29. And it would be better for me if there was no God at all, than that he should not be my God, reconciled in and thro' Christ Jesus. It is the Privilege of a Faithful Soul to know that God is his, and Christ is his. And a Person is truly happy when he reads the Scriptures and sees all that Christ hath purchased for Sinners by his Blood, and doubts not, but believes, and by Faith applies all the Blessings, Promises and Privileges of the Childrrn of God to his own Soul. How is a Christian then transported with the amazing View of the Grace of God in Christ? And what solid Joy does then overflow his Heart? Faith in Christ interests us in all that Christ did and suffer'd. The Heart of a Believer is fixed on Christ, and the Language of his Soul is, " Christ loved me and gave himself for me; " he lived for me, he died for me, he rose again " for me, and he is now interceding for me, " at the Right-hand of God. All that Christ

“ did, he did for me ; all that he suffer’d, he
 “ suffer’d for me, and for my Eternal Salva-
 “ tion.” Can you speak thus, and speak the
 Truth? Are you assur’d that Christ loves you?
 Yea, why should you doubt it? *Only believe*
 that Christ loves you, and you will find it really
 True that he does love you. If indeed ye have
 believed with the Heart unto Righteousness,
 then make Confession with the Mouth unto
 Salvation.

II. We are next to consider the Meaning of
 the Exclusive Adverb *only*. And this, indeed,
 mightily exalts the Grace of Christ, and teaches
 us that we receive all Spiritual Gifts and Evan-
 gelical Mercies by believing in him. Tho’ in
 ourselves we have nothing but Sin and Misery,
 yet in Christ we *possess all things*, 2 Cor. vi. 10.
 Whatsoever therefore you want, come to our
 Saviour, and he will give it you: *only believe*
 in him, and you have a *supply of all your Need*
according to GOD’S Riches in Glory by CHRIST
JESUS, Phil. iv. 19.

Do you want Forgiveness of your Sins?
Only believe, and your Sins are forgiven. *The*
Son of Man hath Power on Earth to forgive Sins,
 Matt. ix. 6. *Whosoever believeth in him shall*
receive Remission of Sins, Acts x. 43. *Thro’*
this Man is preached unto you the Forgiveness of
Sins, and by him all that believe are justified from
all Things, from which ye could not be justified by
the Law of Moses, Acts xiii. 38, 39. Our
 Saviour kindly invites Sinners unto him, and
 promises

promises them, *tho' your Sins be as Scarlet, they shall be white as Snow; tho' they be red like Crimson, they shall be as Wool,* Isa. i. 18. And the Lord Jesus declares, *I, even I am he that blotteth out thy Transgressions for mine own sake,* Isa. xliii. 25. and Ch. xlv. 22, *I have blotted out as a thick Cloud thy Transgressions, and as a Cloud thy Sins;* tho' your Sins are as many as the Watry Particles that make a Cloud, yet if you *only believe* in Jesus, he will blot them every one out. As Clouds and Vapours are dispersed, and vanish when the Morning Sun arises; so when Jesus, the Sun of Righteousness, shines upon the Soul, all our Sins are obliterated, and our Transgressions erased. Our Dear Lord gives another Gracious Promise to this Purpose, Heb. viii. 12, *I will be merciful to their Unrighteousness, and their Sins and their Iniquities will I remember no more.* When we believe in Christ, our Sins are all pardoned; the Lord remembers them no more; he as it were forgets them, so that they shall never rise up in Judgment against us; they shall be as tho' they had never been; they shall be no more imputed to us, than if we had never committed them. O Blessed Saviour, *Who is a God like unto thee, that pardoneth Iniquity, and passeth by the Transgression of the Remnant of his Heritage? He retaineth not his Anger for ever, because he delighteth in Mercy. He will turn again, he will have Compassion upon us: he will subdue our Iniquities: and thou wilt cast all their Sins into the Depths of the Sea,* Micah vii. 18, 19. As if a Man takes a Millstone and casts it into
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the Sea, the Stone sinks to the Bottom, and rises up no more; so God takes all our Sins, and casts them into the depths of the Sea of Christ's Blood; there they sink, they are drown'd, they are seen no more, they are remember'd no more against us for ever. Thus, my dear Brethren, shall your Sins be washed away if ye believe in the Son of God. This is a short Way, and a sure one; and the Grace of Christ makes it Easy. All other Methods that you take to obtain Forgiveness of your Sins will prove Vain and Fruitless; but Faith in Christ is an Effectual Method to purge away the Guilt and destroy the Power of Sin. This is a Way that never failed any who trusted in it. Only make the Proof of it, and you will find the Efficacy and Excellency of it. Believe in Christ, and all your Sins from first to last, from the greatest to the least, shall be pardoned and done away.

Again, if you are seeking after Righteousness, the only Way to attain it is to believe in Christ. What is all your own Righteousness? It is all Filthy Rags, and a very Unclean Thing: therefore away with it. When you have used your best Endeavours, when you have done all you can, and that too with the utmost Sincerity, yet you can never be justified by your own Good Works and Obedience to the Law. How then must we be justified? Why, Christ fulfilled every Precept of the Law for you, and by his Obedience you are justified. All Christ's Righteousness shall be imputed to you if you believe. This is the

Righ-

Righteousness of Faith, Phil. iii. 9. Come to Christ, and this Righteousness is your own. O how do Self-righteous Persons grieve Christ by trusting to their own Righteousness! Indeed this is an abomination in the Sight of God. For Self-righteousness is the greatest Evil under the Sun. They who are Righteous in their own Eyes, are greater Enemies to Christ than Drunkards, Swearers and Whoremongers; which makes our Saviour tell the Pharisees, *the Publicans and Harlots go into the Kingdom of God before you*, Matt. xxi. 31. Indeed when we tell Sober, Moral People, that they are as bad by Nature as Profligates, Debauchees, and the grossest Sinners, it seems to them a hard saying, and immediately they are offended. Then they begin to vindicate themselves. But when they tell us how good they have been, we can't bear to hear it; when they tell us what Virtuous Lives they have lived, we reply that they are building upon the Sand; when they speak how Sincere and how Righteous they are, we trample all their Righteousness under our Feet, and confess that we know no Righteousness that will avail to Salvation, but the Righteousness of Christ. So they go away sorrowful, because they have large Possessions of Self-righteousness; and they have laid up Treasures of Good Works in store for many Years: all this they are loth to part with; so they perish in trusting to their own Good Works of Righteousness. But Sinners who have lived in all Manner of Outward Sin and Wickedness, are glad to hear of the Righteousness

ness of Christ, because hereby they see a Door of Salvation open'd to their Souls, whereas before they thought they were abandon'd to Despair, and consign'd to Eternal Destruction. Then they flee to the Righteousness of Christ, they put their Trust therein, and are saved. "What shall we say then? That the Gentiles which followed not after Righteousness have attained no Righteousness, even the Righteousness which is of Faith; but Israel which followed after the Law of Righteousness, hath not attained to the Law of Righteousness. Wherefore? Because they sought it not by Faith, but as it were by the Works of the Law, *Rom. ix. 30, 31, 32.*

Further, do you complain how Unholy you are? Do you want to be perfectly Holy? Then believe in Christ, and in him you possess a complete Holiness. As we have no Righteousness in us by Nature, so neither have we any Holiness in us by Nature; but we are beholden to Christ for both these. He is made to us of God both Righteousness and Sanctification, *1 Cor. i. 30.* As by Christ's Righteousness we are made Righteous, so by his Holiness we are made holy. This I have shew'd in a Discourse I lately publish'd on *Heb. xii. 14.* I only here observe that Self-holy People may despise this Way of Gospel Holiness and Sanctification; but Souls who can see no Holiness in themselves will rejoice to hear of Christ their Holiness. This will be welcome News to them, and they will greedily embrace it. This Doctrine of Evangelical Holiness is such a Mystery, that
Carnal

Carnal Reasoners are stumbled at it. Indeed it is above the Comprehension of Natural Reason: if we go to reason about it, we are presently at a Loss, and we bring ourselves into Bondage; but if we heartily believe it we are Happy.

Lastly, by believing in Christ we obtain Everlasting Life and Happiness. So saith our Saviour, "he that believeth on him that sent me hath Everlasting Life," *John* v. 24. "He that believeth and is baptized shall be saved," *Mark* xvi. 16. "Whosoever believeth in him shall not be confounded," *1 Pet.* ii. 6. "For whosoever shall call upon the Name of the Lord shall be saved," *Rom.* x. 13. So that we are saved not by working but by believing. "For the Lord will finish the Work and cut it short in Righteousness: because a short Work will the Lord make upon the Earth," *Rom.* ix. 28. Those "who had borne the Heat and Burden of the Day received every Man a Penny, and those who enter'd into the Vineyard at the Eleventh Hour, received every Man a Penny," *Matt.* xx. 1 — 16. If ye believe in Christ at the Eleventh Hour, you shall be saved; witness the Thief upon the Cross. If the Penny, i. e. Salvation, was conferr'd on us for our Works, then those who had borne the Heat and Burden of the Day should have receiv'd most, but we see they receiv'd no more than a Penny. For the Reward is not of Debt, but of Grace; "therefore it is of Faith, that it might be by Grace, to the end the Promise might be sure to all the Seed, not to that only which is of the Law, but to that also which is of the Faith of
Abraham,

Abraham, who is the Father of us all." *Rom.*
iv. 16.

III. I come now in the Third Place to make some Application: and O, may the Spirit of the Lord apply the Word to your Hearts! You see then, Brethren, there is a Fulness in Christ to supply all your Wants. By believing in Jesus you have Free Forgiveness of Sins, a Justifying Righteousness, Evangelical Holiness, and Eternal Salvation. Therefore *only believe*. But some are ready to ask, "must we not do Good Works?" But I would ask again, what Good Works can you do? "But then must we not attend all the Ordinances?" Our Saviour says, *only believe*. "But must we not keep the Commandments of God?" I answer, this is his "Commandment that we believe on the Name of his Son Jesus Christ," *1 John* iii. 23. "Is Salvation then only by believing?" *Only believe*. "An Easy Way of Salvation Indeed!" Is it so? Then why don't you comply with it? How comes it to be so hard to you? "If this was the Way, it would not be Hard to me; for I do believe." But what do you believe? It may be you believe the Scriptures to be True, and you believe that Jesus is the Son of God. "Thou dost well, the Devils also believe and tremble," *James* ii. 19. Do you believe that Christ hath forgiven you all your Sins and Trespases? *Col.* ii. 13. If not, your Faith is Vain; and all your Pretensions to Christianity are Groundless: you talk of Faith and believing, and know
nothing

nothing of the Matter. Indeed unless you believe Christ hath forgiven your Sins, you do not believe to any Saving Purpose. Believe in Jesus, and then you will know what Faith is, and you will have Forgiveness of Sins, and enjoy all the Benefits of the Gospel. As for you who do believe, happy are ye; only continue believing in Christ, and you will be continually happy. Unbelief is the Cause of all our Misery. When Souls have an Unshaken Faith in our Saviour, they are truly Blessed, but when they begin to waver and disbelieve, they then become Miserable; have you not found it so by Experience? Therefore take our Saviour's Counsel, *Continue ye in my Love*, John xv. 9.

Have your Eye upon Christ, mind nothing but him alone; believe in him at all times. Are you beset with many Temptations? Do not strive to deliver yourself out of one; *only believe*, and Christ will deliver you out of all. How often have you by attempting to make Things better, made them worse, and so increased your Burden instead of lessening it? But when you have left all in the Lord's Hand you have always found that he hath order'd all for Good. There hath no Temptation befallen you, but what beset Christ before you: "He was in all Points tempted like as we are, yet without Sin. Let us therefore come boldly unto the Throne of Grace, that we may obtain Mercy and find Grace to help in Time of Need. For in that he himself hath suffer'd being tempted, he is able to succour them that are tempted," *Heb. ii. 18. iv. 15, 16.*

Again,

Again, are you in Darkness or Distress of Soul? *Trust in the LORD and stay upon your GOD, Isa. l. 10.* Do not hurry here or there; do not go to do this Thing or another; for then you will only add to your Sorrow and aggravate your Misery. *Only believe.* “Stand still to see the Salvation of the Lord: Your strength is to sit still. In returning and rest shall ye be saved, in Quietness and in Confidence shall be your strength,” *Exod. xiv. 13. Isa. xxx. 7. 15.*

To conclude: *Only believe:* This is all you have to do in order to Eternal Happiness. Believe in Christ in every circumstance and condition. Are you in Sicknes? *only believe;* and Christ will restore your Health. Are you in Pain? *only believe;* and Christ will give you Ease. Are you in Heaviness? *only believe;* and Christ will turn your Heaviness into Joy, and cloath you with Gladness. In short, believe in Jesus in all Trials, Troubles, Dangers and Afflictions. Believe in him in Life and in Death: believe in him to the End of Time, and you shall see his Face to all Eternity: which may the Lord Jesus, the King of Kings and Lord of Lords, be pleas'd to grant, for his Infinite Mercies Sake. Amen.

N O T E S

ON THE

S E R M O N,

“ O N L Y B E L I E V E . ”

Page 274. *For People to turn from one Church to another, or to exchange one denomination for another, and so think themselves religious on that account, is the greatest folly and self-deceit.*--- I would observe, on the other hand, that to be determined, at all events, to stick to that Religion to which we were brought up, without knowing why or wherefore, betrays the grossest ignorance and prejudice. In this most important of all concerns, -- examine for yourselves, -- prove all things -- take no Man's word, but search the Scriptures for yourselves. How many cautions to this purpose do we find in the word of God? Our Lord says, “Call no Man Master; beware of false Prophets.” St. John tells us to “try the Spirits, whether they be of God, for many false Prophets are gone out into the world.” There is such a thing as Truth -- there is such a thing as coming to the knowledge of the truth; and the effect of that knowledge will be liberty, or freedom of Soul. Ye shall know the truth, and the truth shall make ye free. Is there such a knowledge? How can this knowledge be attained? I answer, 'tis the gift of God. He hath given us an understanding, St. John says, to know him that is true. If any Man lack wisdom, let him ask of God, for every good and perfect gift is from him.

Page 276. *He gives us power to believe.*---It is not only the work of the Spirit to reveal Christ, by taking of the things of Jesus and shewing them to us, but it is likewise the work of the same Spirit to enable us to receive him; for no Man can receive these sayings save those to whom it is given. If the Spirit reveals Christ, and enables the Soul to receive him, is not Faith then, as St. Paul says, an evidence.

Page 279. *A Believer speaks the language of appropriation, or possession.*---It is the comfortable satisfaction I feel in my own Soul that Christ loved me, and gave himself for me, that alone can draw my affections off from Self and the World, and fix them upon that glorious and blessed object, the Lord Jesus Christ, in the knowledge and enjoyment of whom my heaven and happiness entirely consists.

Page 280. *The exclusive adverb, Only.* ---What strange mistaken notions do Men form of the Doctrine of Justification by Faith alone, without works! Oh, say they, what a licentious Doctrine! No matter what Men do, nor how they live, if they only believe they shall be sure to go to Heaven. It is a blessed saying which dropped from the lips of Truth, "He that believeth shall be saved." But to say that the Doctrine of Justification by Faith alone, is a licentious Doctrine, is as vile a falsehood as ever was uttered by the Father of lies. What purifies the Heart? Faith. What saves from the guilt and power of Sin? Faith. What gives us the victory over the World? Faith. What makes us love God? Faith. What makes us hate Sin? Faith, and nothing but Faith. Without Faith it is impossible to please God. Only by believing we receive all Spiritual gifts and Evangelical mercies; but having received these, we are made free from Sin, and become Servants to God; we have our fruit unto holiness, and the end everlasting Life. Woe be to them that call evil good, and good evil. Take heed how you speak evil of those things which you understand not. If you are enabled to believe to the saving of your Souls, and have the witness within you, that you are a Child of God, (for he that believeth hath the witness in himself, the Spirit bearing witness with his spirit that he is a Child of God) then you will find and feel that it is only by believing you can be either holy or happy.

joice in hearing of this Glorious Liberty? Indeed my Soul delights in thinking and speaking of it.

How naturally are Men wedded to the Law! Tho' the Law condemns them, yet they are so Blind as to seek Life by it. All are born under the Covenant of Works, and they think to go to Heaven by keeping it, till the Lord Jesus shews them a more Excellent Way. Yea, we are all possess'd of so Legal a Spirit, and so deeply is the Old Covenant rooted in our Nature, that even in Christians we may frequently discern some Relicts of it. Those who have once tasted the Grace of Christ, do again gender to Bondage, and look back to the Law; "because they have cast off their First Faith, and left their First Love," *1 Tim. v. 12. Rev. ii. 4.* This we may observe in ourselves; this we may observe in others; but of this we cannot have a more signal Proof than in the Instance of the Churches of *Galatia*, to whom this Epistle is directed.

The Apostle *Paul* preached the Gospel from *Jerusalem* to *Illyricum*, *Rom. xv. 19.* And if he was not the First Minister that preached the Kingdom of God in the Region of *Galatia*, yet "he went all over the Country of *Galatia* and *Phrygia* in order, strengthening all the Disciples," *Acts xviii. 23.* But by what the Apostle says in the Fourth Chapter of this Epistle, it seems as if he himself was the First Preacher of Christ among the *Galatians*.—"Through Infirmity of the Flesh (saith he) I preached the Gospel unto you at the first. And

as People generally like their Preachers best at first, so it was with the *Galatians*; they had a very high Esteem and Veneration for the Apostle, “ They received him as an Angel of God, even as Christ Jesus.” They lov’d him so heartily, “ that if it had been possible, they would have plucked out their own Eyes, and have given them unto him.” The Apostle declares, “ the Gospel which was preached of me is not after Man; for I neither receiv’d it of Man, neither was I taught it, but by the Revelation of Jesus Christ.” This Gospel they embraced, they “ did run well,” they “ begun in the Spirit; and Jesus Christ had been evidently set forth crucified among them.”

Now where God works, the Devil will work: Where the Lord Jesus sows the Good Seed, there the Devil will be sure to sow Tares. So it hath been, and so it will be in all Ages of the Church. Satan therefore seeing the success of the Gospel in *Galatia*, and envying the Happiness of the Souls who received the Truth as it is in Jesus, soon rais’d up some of his Emisaries to trouble the Disciples, and to pervert the Gospel of Christ. Judaizing Teachers came in like a Flood; they preached in *Galatia* the same Doctrine as at *Antioch*, “ Except ye be circumcised, and keep the Law of Moses, ye cannot be saved,” *Acts* xv. 1, 5. These Preachers had more Reason than Faith; They had more Philosophy in their Heads than Christianity in their Hearts; and so they added *Moses* to Christ, corrupted the Doctrine of Justification, jumbled Law and Gospel together, and

confounded the Covenant of Works with the Covenant of Grace. Hence Great Confusion follow'd in the Churches. The Souls of the simple were subverted. Their Affection for the Apostle and his Doctrine was lessen'd; they were ready to look upon him as their Enemy, *Gal. iv. 16.* 'They were again "entangled with the Yoke of Bondage," *Chap. v. 1.* and removed to "another Gospel," *Ch. i. 6.* Hence the Apostle, out of the Fulness of his Heart, sends them this Epistle, to rectify their Disorder, to correct their Errors, and to Establish them in the Faith. He writes with great Zeal and Earnestness against the Opposers, "tho' we or an Angel from Heaven preach any other Gospel unto you, than that ye have receiv'd, let him be accursed," *Ch. i. Ver. 8.* and *Ch. v. Ver. 12.* "I would they were even cut off that trouble you," He shews his Tender Care and Concern for the Souls who had been tainted with this False Doctrine, *Chap. iv. Ver. 19,* "My little Children, of whom I travail in Birth again until Christ be formed in you." The Design of the Apostle through this whole Epistle is to shew Two Things; first, that we are justified by Faith; and secondly, that we are no longer under the Law. Both these are comprized in the Text; but I shall now speak principally of the latter, because this seems to be the Main Drift and Scope of the Apostle in the Words before us. "Wherefore the Law was our Schoolmaster, to bring us unto Christ, that we might be justified by Faith. But after that Faith is come, we are no longer under a Schoolmaster."

master." In further discoursing from these Words I propose, thro' Divine Assistance, to shew

- I. Wherein the Law resembles a Schoolmaster.
- II. For what End it was our Schoolmaster, viz. to bring us unto Christ. And
- III. That we are no longer under the Law:

I. And First, wherein does the Law resemble a Schoolmaster? This it doth in several Particulars; but especially in these that follow. First, in Respect of its Purity and Perfection. A Schoolmaster is perfectly vers'd in all those Languages, Arts or Sciences, which he attempts to teach; otherwise he is not fit for his Office. How can a Man undertake to teach Greek or Hebrew, unless he very well understands it himself? Or will any Person ever be able to teach Geometry, Astronomy or Mathematics, unless he is himself Master of those Sciences? Now the Law is a Perfect Schoolmaster, very well instructed in all the Will of God, and thoroughly vers'd in all his Commandments. "The Law is Holy; and the Commandment Holy, and Just, and Good" — 'The Law "is Spiritual," *Rom. vii. 12, 14.* The Law is a Perfect Copy of the Divine Will, and a Transcript of the Divine Holiness. We honour the Law of God, and esteem it very highly for it's Author's sake. The Law tells

us truly what we ought to do, and it directs us in the Right Way to Eternal Life; "The Man that doeth these Things shall live in them," *Gal.* iii. 12. If, therefore, we should seem at any Time to speak slightingly or disparagingly of the Divine Law, we would not be understood as speaking of the Law simply and absolutely, but only relatively, i. e. with Regard to our Weakness and Inability to fulfill it, and the Impossibility of our obtaining Heaven by it. "The Law is Weak thro' the Flesh," *Rom.* viii. 3. We are "Carnal, sold under Sin," vii. 14. The Law is Holy, but we are Unholy; the Law is Perfect, but we are full of Sin and Imperfection. The Fault is not in the Law, but in Persons who are under the Law. The Law is a Good Schoolmaster; but the Children who are his Scholars are very Dull, Stupid and Disobedient. All the Blame therefore lies not upon the Schoolmaster, but upon the Scholars.

Secondly, A Schoolmaster is one that hath Care of Children, and of such as are in their Minority. Accordingly the Word the Apostle here uses, signifies a Guide, or Teacher of Children. We do not send Persons of Three or Four-score Years of Age to School; but Boys and Girls who are under Age are sent thither for Education and Instruction. So all who are under the Law are in their Minority; they are Weak in Faith, they are Carnal, even as Babes in Christ; they are not come to Years of Maturity; nor are they Perfect Men of Full Age, *1 Cor.* iii. 1. *Heb.* v. 13, 14. But if awakened Souls are in great Distress, and we
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see plainly they are yet under the Law, shall we say they are not Children of God? Far be it. For how frequently do People who have known God, or rather are known of God, yet like the "*Galatians* turn again to the Weak and Beggarly Elements, whereunto they desire again to be in Bondage?" But then, observe, such Persons are Minors in Christianity; they are "fallen from Grace, and are again entangled in the Yoke of Bondage." They are the Children under the Pedagogy and Discipline of the Law. And "the Heir as long as he is a Child, differeth nothing from a Servant, tho' he be Lord of all, but is under Tutors and Governors, until the Time appointed of the Father. Even so we, when we were Children, were in Bondage under the Elements of the World: But when the Fulness of Time was come, God sent forth his Son to redeem them that were under the Law, *Gal. iv. 1, 2, 3, 4, 5, 9.*—v. 1, 4.

Thirdly, the Law is compared to a Schoolmaster for its strictness and severity. Schoolmasters set Boys their Lessons, and strictly charge and command them to get their whole Task; and do not allow them to miss any part of it. So the Law sets before us Two Tables of Commandments, and obliges us to keep them every one perfectly. The Law requires Perfect Obedience: It makes no Grains of Allowance for our Weakness or Infirmary, but requires us to keep every Jot and Tittle of its Precepts without Exception and without Reserve. And as severe Schoolmasters, if their
Boys

Boys do but miss one Word in their Lesson, take them up and whip them immediately; so the Law, if Persons offend tho' but in one Point, pronounces them "guilty of all," *Jam.* iii. 2. and threatens them with Vengeance, Death and Condemnation. If we think Schoolmasters very Rigid and Severe for laying a Few Stripes upon the Bodies of their Dull Scholars, how Severe must the Law be, who, for any the least violation of its Commands, sends both Body and Soul to Hell? For so saith the Law, "Curfed is every one which continueth not in all Things which are written in the Book of the Law to do them," *Gal.* iii. 10. What a sharp Schoolmaster then is the Law? Who would come under his Lash? Or who that is under his Discipline, but would be glad to be deliver'd from it? And who that is once set free from the Law would ever desire to go to School to such a severe Master again? I only appeal to you who are set at Liberty from this Pedagogue, would you come under his Dominion again for a Thousand Worlds? Are you not heartily glad you are out of the Reach of his Whip? Therefore keep clear of the Curse and Condemnation of the Law. Ye are Christ's Freemen. Assert your Christian Freedom with Faith, and a Zeal according to your Knowledge. Be of Good Courage. Do not return to the Burden and Slavery of the Law again. Think that you are under the Law, and you will be in Bondage in a Moment. But think of Christ, and you are set at Liberty, and walk in much sweetness of Soul. As for you
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who are under the Law, I pity you in this Sense, viz. with Respect to the Toil and Vexation you undergo; for you are fast bound in Misery and Irons: but then I rejoice in Hope of the End hereof; for I wish that Terrible Schoolmaster the Law may take his Rod in his Hand and whip and scourge you, till he drives you out of his School to Christ, that you may take Christ for your Master and Saviour, and return to *Moses* no more.

Fourthly, the Law resembles a Schoolmaster in this Respect. Schoolmasters teach Boys the Elements or First Principles of Grammar, Rhetoric, Poetry, Oratory and Philology. Just so the Law taken at large, and consider'd as including all the Writings of the Old Testament, plainly taught and made known to the *Jews* the First Principles of Christianity. In this sense the Word Law is primarily understood in this Text; and this makes the Apostle say in the foregoing Verse, "before Faith came we were kept under the Law, shut up unto the Faith, which should afterwards be revealed, *Gal.* iii. 23. That the Gospel was preached to the *Jews*, the Apostle plainly shews in *Heb.* iv. 2. "Unto us was the Gospel preached, as well as unto them"—which without doubt implies that the Gospel was preached unto them. This the Apostle expressly asserts again, *Gal.* iii. 8. "And the Scripture foreseeing that God would justify the Heathen thro' Faith, preached before the Gospel unto *Abraham*, saying, in Thee shall all Nations be blessed." We find the Doctrine of Justification by Faith, which

which is the Main Fundamental Article of Christianity, deliver'd in *Gen.* xv. 6. "He (*Abraham*) believed in the Lord; and he counted it to him for Righteousness." *Isa.* liii. 11. "By his Knowledge shall my Righteous Servant justify many: for he shall bear their Iniquities." And *Cb.* xlv. *Ver.* 25. "In the Lord shall all the Seed of Israel be justified, and shall glory." The "Prophets testified beforehand the Sufferings of Christ and the Glory that should follow," *1 Pet.* i. 11, 12. Hence our Saviour, "beginning at Moses and all the Prophets, expounded to them in all the Scriptures the Things concerning himself—All Things must be fulfilled which were written in the Law of *Moses*, and in the Prophets, and in the the Psalms, concerning me," *Luke* xxiv. 27,—44. *Moses*, the Prophets, and the Psalms, all speak of Christ. As Schoolmasters teach their Scholars the Rudiments of Grammar or Science, so the Law, i. e. the Scriptures of the Old Testament, instructed the *Jews* in the First Principles of the Doctrine of Christ, as the Apostle speaks, *Heb.* vi. 1: Which naturally leads me to shew

II. For what End the Law was our Schoolmaster, viz. "to bring us unto Christ that we might be justified by Faith. As the Twilight is an Introduction to the Meridian Light, so the Law was an Introduction to the Gospel; "for the Law was the Introduction or bringing in* of a better Hope. The Jewish Dispensa-

* *Heb.* vii. 19.

tion introduced Christianity, and then ceased. *John* the Baptist was the Fore-runner of our Saviour; but when Christ came, he must increase, (saith *John*) but I must decrease; intimating thereby, the Declension and Abolition of the Jewish Religion and Hierarchy. “*John* truly baptized with Water, but ye shall be baptized with the Holy Ghost,” *Acts* i. 5. xix. 4. *John* directed all his Disciples to Christ, *Matt.* iii. 11. And so Souls are commonly led from the Baptism of *John* to the Baptism of JESUS. The Law is a Schoolmaster to bring us to Christ. This may be applied either to the Ceremonial or to the Moral Law.

First, The Ceremonial Law centred in Christ. It was fulfilled in him and abolish'd by him. This the Apostle *Paul* shews at large in his Epistle to the *Hebrews*. “The Law was a Shadow of Good Things to come, but the Body is of Christ, *Col.* ii. 17. All the Rites and Ceremonies of the Mosaic Law pointed to Christ. The True Believers under the Old Testament plainly saw this, such as *Simeon* and *Anna*, together with all who “looked for Redemption in *Jerusalem*, waiting for the Consolation of *Israel*,” *Luke* ii. 25—38. 'Tis true the Carnal *Jews*, like Formal Professors of Religion in our Day, rested in the Ceremony, and took up with the Shadow instead of the Substance. For this the Lord justly rebukes them, *Isa.* lxvi. 3. “He that killeth an Ox, is as if he slew a Man: he that sacrificeth a Lamb, as if he cut off a Dog's Neck: he that offereth an Oblation, as if he offereth Swines Blood: he that

that burneth Incense, as if he blessed an Idol"—All the Jewish Sacrifices were but Types or Figures of Jesus Christ, who appeared to put away Sin by the Sacrifice of himself, *Heb.* ix. 26. And *Eph.* v. 2. "Christ hath given himself for us, an Offering and a Sacrifice to God—The Paschal Lamb was a Type of Christ, who therefore is called "the Lamb of God that taketh away the Sin of the World," *John* i. 29. And *1 Cor.* v. 7, "Christ our Passover is slain for us. Almost all Things are by the Law purged with Blood"—All Believers under the Gospel are purged by the Blood of Christ. "Without shedding of Blood is no Remission," *Heb.* ix. 22. And yet "'tis Impossible for the Blood of Bulls and of Goats to take away Sins," x. 4. But "the Blood of Jesus Christ his Son cleanseth us from all Sin," *1 John* i. 7. Accordingly it is said, "Not by the Blood of Goats and Calves, but by his own Blood he entered once into the Holy Place," *Heb.* ix. 12. What a high Value is to be put upon the Blood of Christ! It is called the Blood of God, "his own Blood," *Acts* xx. 28. Is the Blood of Christ the Blood of God? How then can we make too much of it? Is there any Danger of idolizing the Blood of Christ? Indeed you may as soon make an Idol of Christ as of his Blood. Do you allow the Divinity of Christ? Do you allow the Unity of his Person? Is Christ both God and Man in one Person? How then can you ever enough extol the Blood of Christ, which in Respect of his Personality may be look'd upon (yea, and is look'd upon in
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the Text before cited) to be Divine? All who know the Influence of Christ's Blood upon their Hearts, own the Divinity of it, acknowledge the Mystery, and bow and worship the Person who shed it.

Further, what a stress do the Scriptures lay upon the Blood of Christ! How much do they ascribe to it! All our Redemption from first to last is resolv'd into it. We are said to *have Redemption thro' his Blood*, Eph. i. 7. to be *washed in his Blood*, Rev. i. 5. to be *purchased by his Blood*, Acts xx. 28. to be *purged by his Blood*, Heb. ix. 14. We are *justified by his Blood*, Rom. v. 9. and *sanctified by his Blood*, Heb. xiii. 12. Christ hath made *Peace through the Blood of his Cross*, Col. i. 20. *We are made nigh by his Blood*, Eph. ii. 13. We were *redeemed by his Precious Blood*, 1 Pet. i. 18, 19. *For unto you which believe he is Precious*, ii. 7. Therefore do not loath the Blood of Christ; do not look upon it as Light Bread, as the *Israelites* did their Manna, Num. xxi. 5. Do not count the Blood of the Covenant an unholy or common* Thing. Look to the Blood of the Lamb, love his Blood. Worship "him whom God hath set forth to be a Propitiation thro' Faith in his Blood," Rom. iii. 25. Never be wearied of hearing of the Blood of Christ; never think you can hear too much of it; never think you can hear enough of it. O! 'tis Precious Blood, 1 Pet. i.

* Heb. x. 29.

19. If any are otherwise minded, it is because they err, not knowing the Scriptures, nor experiencing the Power of Christ's Blood upon their own Hearts.

Secondly, The Moral Law is a Schoolmaster to bring us unto Christ. All our Morality will never merit Heaven. "Tho' thou wash thee with Nitre, and take thee much Sope, yet thine Iniquity is marked before me, saith the Lord God." The Law convinces us of Sin, and worketh Wrath, *Rom.* iv. 15. vii. 7. When Sinners are first awakened, they frequently fly to the Law for Relief; but all in vain: for by the "Deeds of the Law shall no Flesh be justified in his Sight," *Rom.* iii. 20. "If I wash myself with Snow Water, and make my Hands never so clean; yet shalt thou plunge me in the Ditch, and mine own Cloaths shall abhor me." *Job* ix. 30, 31. The Law is a Means of shewing us the Disease, and forces us to look out for a Remedy; the Law shews us our Danger, and makes us look out for Deliverance. The Law itself indeed affords no Relief. The Sinner who sees himself lost and condemned by the Law, is obliged to fly unto Christ for a Reprieve. Therefore is the Law said to be our Schoolmaster to bring us unto Christ. To bring is not in the Original, but is supplied by the Translators: and besides, 'tis too Soft an Expression; for the Law does not barely bring or lead Sinners to Christ, but it compels and constrains, and obliges them to fly unto the Saviour; it drives them to him; and they fly for their Lives, just as Murderers fly to a City of Refuge

Refuge, while the Avenger of Blood is pursuing close behind them. Christians, have you not found it so? Have you not been terrified with the Thunderings and Lightenings of Divine Vengeance? Have you not made more haste from *Sinai* than *Lot* did from *Sodom*? Have you not "escaped with the skin of your Teeth?" *Job* xix. 20. And as for you who still seek Salvation by the Law, O that you saw your Danger! Flee from the Wrath to come. Lay hold on the Hope set before you in Christ Jesus. You may hold the Law as fast as you please, and continue under it, and contend for it as long as you will, yet you must come off from it at last, or else you will never be saved. There is no getting to Heaven by your strictest Adherence to, and exactest Observance of the Precepts of the Law. The "Law came by *Moses*, but Grace and Truth came by Jesus Christ. But if Righteousness come by the Law, then is Christ Dead in vain," *John* i. 17. *Gal.* ii. 21. But methinks, my dear Friends, you who are under the Servitude and Hard Labour of the Law, should rejoice to hear of Deliverance from it. How is it with your Souls? Do you not find the Law such a Yoke of Bondage as neither we nor our Fathers were able to bear? I am sure I found it so. I had been seeking Eternal Life by the Law for some Years; but I was always Miserable, and sometimes at the Point of Despair. And when I first heard of Justification by Faith, I could scarce venture to believe the Report, lest I should be deceived; but I said, "'tis a comfortable Doctrine, if it

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“be True.” Indeed the Law was a severe Schoolmaster to me; he treated me with nothing but Terrors, Curses and Condemnation. This made me willing to leave his School, his Lash, his Yoke, his hard Tasks. And when you, my Brethren, have suffer’d more from this infinitely Just and Vindictive Pedagogue, you will be more glad to leave him. The sooner you are free from the Curse of the Law, the better. Therefore throw off the Yoke and Burden of the Law at once; and take Christ’s Yoke upon you: for his “Yoke is Easy and his Burden Light,” *Matt.* xi. 30.

But for what Intent doth the Law bring us to Christ? That we might be justified by Faith. To talk of Justification by Works, is Death to a Soul that is convinced of Sin, and sees the Purity of the Divine Law; but the Doctrine of Justification by Faith, is sweet and comfortable to a Soul in this Condition. But some are offended: they think we make the Way to Heaven too Easy. Indeed the Grace of Christ makes Hard Things Easy. The “Highway of Holiness is so Plain, that way-faring Men, tho’ Fools, shall not err therein,” *Isa.* xxxv. 8. Most Men are like the Young Man, *Matt.* xix. they are for doing some good or great Thing to inherit Eternal Life; and when we tell them to believe in Christ and be saved, they know not what to make of it; they begin to reason about it, and so are apt to conclude Salvation cannot be so Free for Sinners as we represent it. We may observe, the seeming Easiness of a Thing is sometimes an Objection against it, and makes
People

People backward to comply. Thus when *Elisha* the Prophet bid *Naaman* "wash seven Times in *Jordan*, *Naaman* was wroth," he expected some great Ceremony to be performed; "I thought, he will surely come out to me, and stand and call on the Name of the Lord his God, and strike his Hand over the Place, and recover the Leper. Are not *Abanab* and *Phar-pab* Rivers of *Damascus*, better than all the Waters of *Israel*? So he turned and went away in a Rage," 2 *Kings* v. 11, 12, 13. He slighted the Prophet's Prescription, as too Frivolous and Trifling: and 'twas with great Difficulty his Servants prevailed with him to comply with the Prophet's Direction. Just so it is; when we say, believe, wash in the Blood of Christ, and be Clean, People think it so Easy a Way of being saved, that they will not comply with it. Indeed the Way to Heaven is Difficult only to Unbelievers and Self-righteous Persons. 'Tis the Easiest Thing to believe, when Christ gives us Power. As for those who object against this Way of Salvation, because it is so Easy; we may often observe how Hard it is to persuade such to believe in Christ. Use what Arguments we will, we can scarcely convince such Souls that Christ loves them. Those who believe are justified. The Doctrine of Justification by Faith I have enlarged upon in another Place,* and so I need not insist upon it here. I only

* Marrow of the Church, Part I. Ch. II.

observe, that those who believe in Christ are Happy; they are justified; they are deliver'd from the Law, which was the Third Thing I propos'd to shew.

III. We are "no longer under the Law." And if there was no other Text in the Bible to prove this, yet one would think the Apostle's Words in this Place might be sufficient to convince us of it. "After that Faith is come, we are no longer under a Schoolmaster." What Words can be Plainer? Yet this is not the only Place wherein the Apostle delivers this Doctrine: He makes mention of it in several other of his Epistles, that he may more effectually remove all Questions and Scruples upon this Head, and settle Believers in the Full Persuasion and Assurance of the Truth and Certainty of it.

Thus 1 *Tim.* i. 8, 9, 10. "We know that the Law is Good, if a Man use it lawfully"—And that we may not be at a Loss to know what it is to "use the Law lawfully," he adds, "Knowing this, that the Law is not made for a Righteous Man." Whom doth the Apostle here mean by a Righteous Man? Certainly by Nature "none are Righteous, no, not one," *Rom.* iii. 10. And as for those who trust in their own Righteousness, they are certainly under the Law, and under the Curse. The Righteous Man, therefore, is he who renounces his own Righteousness and trusts in Christ's, who believes in Christ, who hath Forgiveness of Sins in the Blood of Christ, and is justified by Faith
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in the Active Obedience of Christ. This is the Righteous Man for whom the Law is not made. Wherefore then serveth the Law? For whom was it made? "It was added because of Transgressions, till the Seed should come," *Gal.* iii. 19. And it was made, as the Apostle tells us, "for the Lawless and Disobedient, for the Ungodly and for Sinners, for Unholy and Prophane, for Murderers of Fathers and Murderers of Mothers, for Manslayers, for Whoremongers, for them that defile themselves with Mankind, for Men-stealers, for Liars, for perjured Persons, and if there be any other Thing that is contrary to Sound Doctrine." What clearer Proof can you desire that the Law is not for Believers, but for Unbelievers, and for the long Catalogue of Sinners which the Apostle here reckons up?

And we may observe, that the Apostle keeps close to his Text; for he maintains the same Truth in his Epistle to the *Romans*, *Ch.* vii. *Ver.* 4. "Wherefore, my Brethren, ye are also become Dead to the Law by the Body of Christ; that ye should be married to another, even to him that is raised from the Dead, i. e. Christ. —A Man that is Dead is void of Life, Sense and Motion; a Christian who is Dead to the Law hath no Legal Life, no Legal Sense, no Legal Motion in his Heart. A Man that is Dead hath lost all Communication with this World; a Soul that is Dead to the Law hath lost all Communication with the Law: He hath no more to do with it than a Dead Man hath with the Things of this Life. This the Apostle asserts

asserts, and this he illustrates by a very beautiful Similitude, Ver. 1, 2, 3. Suppose a Woman marries a Husband, and he dies, and she then is married to a second Husband; what a Piece of Folly and Inconsistency would it be for such a Woman to talk of being married to her first, i. e. her Dead Husband again? Now the Application of this is Easy; for who do you think this first Husband is? It is the Law; this is our first Husband, and to him we are all married by Nature; but when by Grace we believe in Christ, our first Husband dies; we become Dead to the Law, and the Law is Dead to us; then we are married to another, i. e. to Christ; and to talk then of being married to the Law again would be just the same Contradiction, yea (I had almost said) Impossibility, as it would be for a Woman whose first Husband was Dead, and she married to a second, to talk of being married to her first, i. e. her Dead Husband again.

And observe, what is the Consequence of Souls being Dead to the Law and married to Christ, they “bring forth Fruit unto God.” And none “bring forth Fruit unto God,” till they are married to Christ; all the Fruit they bring forth before this Marriage is spurious and odious in the Sight of God. People commonly think, if they would live to God, they must be alive to the Law; but the Apostle’s Experience was quite the contrary; for he saith, “I thro’ the Law am Dead to the Law, that I might live unto God,” *Gal. ii. 19.* Do you then desire to know how to live unto God? Then become

come Dead to the Law. Indeed this is the only Way. When you are Dead to the Law and Married to Christ, then you live unto God, your Fruits and Good Works will be acceptable to him. Do what you will or can, you will never live unto God, till you become Dead to the Law. There is no such Thing. It is absolutely Impossible.

In *Heb.* vii. 19. the Apostle tells us, “the Law made nothing perfect,” and so *Cb.* x. *Ver.* 1. By Law here the Apostle means the Law of *Moses*, as he calls it, *Acts* xiii. 39. This made nothing perfect——The Apostle doth not say, it made no Person perfect, but it made no Thing perfect. For the Law does not perfect us in any one Thing; in any one Virtue, Grace or Fruit of the Spirit; the Law does not perfect us in Faith, in Hope, Love, &c. What Efforts or Attempts soever Persons under the Law may make, how far soever they may go in Outward Christianity, yet they “perfect nothing, they bring forth no Fruit to Perfection.” All our Perfection is in Christ, and we know of no other; and the Law is a bringing or Introduction to Christ, in whom we have a better Hope than ever the Law could give us, by which Hope we draw nigh unto God.

There are two Covenants; the Covenant of Works and the Covenant of Grace: all Unbelievers are under the former, and all Believers are under the latter. Now 'tis Impossible for a Person to be under both these at the same Time. Do you then believe in Christ? If you do, you are no longer under the Covenant of Works,
but

but under the Covenant of Grace. "For there is verily a Disannulling of the Commandment going before, for the Weakness and Unprofitableness thereof—For if the First Covenant had been Faultless, then should no Place have been sought for the Second. For finding Fault with them (not with the Covenant itself, but with the Persons who were under it) he saith, behold, the Days come (saith the Lord) when I will make a New Covenant with the House of Israel, and with the House of Judah—In that he saith, a New Covenant, he hath made the First old. Now that which decayeth and waxeth old, is ready to vanish away." Therefore those who are in Christ are in the New Covenant; and to such the Old Covenant is decayed and vanished away. The Lord taketh away the First Covenant, that he may establish the Second; which indeed is established in every Believer's Heart, *Heb.* vii. 18.—viii. 7, 8, 13.—x. 9.

Gal. v. 3. "I testify again to every Man that is circumcised, that he is a Debtor to do the whole Law—if ye be circumcised, Christ shall profit you nothing. *Ver.* 2. Christ is become of no Effect to you—ye are fallen from Grace," *Ver.* 4. You see here the Danger of turning back to the Law again. Such Persons are fallen from Grace; they make the Cross of Christ of no Effect, and lay themselves under an Absolute Obligation of keeping the whole Law. So then can you bear thus to frustrate the Grace of God? Are you willing to take such a Burden upon you? Yet if you seek to be
justified

justified by the Law, or if after justification you revolt to the Law again, and seek Salvation by it, you renounce Christ, and lay yourself under a Necessity of fulfilling the whole Law.

Further, the Martyr *Stephen* charges the *Jews* with not keeping the Law, *Acts* vii. 53. "Who have received the Law by the Disposition of Angels, and have not kept it." And our Saviour brings the same charge against them, *John* vii. 19. And indeed who is there that doth keep the Law? Therefore all Mankind are accurs'd and condemn'd by the Law. What shall we say then? If Persons are under the Law, and yet do not keep the Law, what is the Consequence? The Apostle answers the Question by letting us know, that "as many as are of the Works of the Law are under the Curse: for it is written, Cursed is every one, &c." *Gal.* iii. 10. A broken Law and a Curse are Inseperable. How then shall we escape? "Christ hath redeem'd us from the Curse of the Law, being made a Curse for us: for it is written, Cursed is every one that hangeth on a Tree," *Ver.* 13. But altho' the Children of God are redeemed from the Curse of the Law, are they delivered from the Law? The Apostle resolves this Question plainly and simply, *Rom.* vii. 6. "Now we are deliver'd from the Law"—He does not say, we are delivered from the Curse of the Law; for that he asserts in the Text before mentioned: but he saith we are delivered from the Law, to acquaint us that we are delivered from the Law itself; for if the Children were free from the Curse, yet if they

were not delivered from the Law itself, they would always be in Bondage. Besides, does not Persons escaping the Curse plainly shew that they are no longer under the Law? To talk of being under the Law and breaking it, and yet escaping the Curse of it, is the greatest Inconsistency that can be. Therefore let us stick close to the Apostle's Words, "But now we are delivered from the Dead or Dying Law* in which we were entangled, that we should serve in Newness of Spirit, and not in the Oldness of the Letter."

It is evident, therefore, that Believers are delivered from the Law; they are no longer under it; they are redeemed from the Curse of it; they escape the Penalty of it. They have no more to do with the Covenant of Works than if no such Covenant subsisted. Happy are your Souls, my dear Brethren, who taste of this Sweet Liberty. Rejoice in it; stand fast in it. "If ye be dead with Christ from the Rudiments of the World; why, as tho' living in the World, are ye subject to Ordinances?" *Col. ii. 20.*

But will not this Doctrine lead People into Sin and Licentiousness? "Shall we continue in Sin that Grace may abound? God forbid. How shall we that are Dead to Sin live any longer therein?"—For he that is Dead, is freed

* So the Translation from the Greek plainly signifies, and is agreeable to Ver. 4. For whether we are said to be *Dead to the Law*, or *the Law Dead to us*, the Meaning is still the same.

from Sin—Likewise reckon ye also yourselves to be Dead indeed unto Sin, but alive unto God thro' Jesus Christ our Lord—Let not sin therefore reign in your Mortal Body that you should obey it in the Lulls thereof—For Sin shall not have Dominion over you: for ye are not under the Law, but under Grace. What then? Shall we sin because we are not under the Law, but under Grace? God forbid, *Rom. vi. 1, 2, 7, 12, 14, 15.* Every Evangelical Doctrine is liable to Abuse. Thus what Doctrine was ever more abused than that of Free Justification? For which Reason the Apostle *James* writes against the Abusers of it with great Justice and Severity. So if Carnal People abuse the Doctrine of Christian Liberty and Freedom from the Law, and turn the Free Grace of Christ into Lasciviousness, their Blood is upon their own Heads. The Doctrine is not to be condemned upon this Account. You see plainly from the Testimony of an Apostle that the Doctrine consider'd in itself hath no Tendency to lead Men into Corruption of Life or Manners. What do you desire more

Some indeed think that *St. Paul* was under the Law, because he saith, “being not without Law to God, but under the Law to Christ—*1 Cor. ix. 21.* but I have shew'd in another Place* that the Greek Word which the Apostle here uses properly signifies in a Law. And ob-

* Marrow of the Church, Part II. Chap. I. p. 48.

serve, he does not say in a Law to *Moses*, but in a Law to Christ; which plainly shews that he here means the same Law that he calls “the Law of Faith,” *Rom.* iii. 27. “the Law of the Spirit of Life in Christ Jesus,” *Cb.* viii. *Ver.* 2. and “the Law of Love,” *Cb.* xiii. *Ver.* 10. This *St. James* calls “the Perfect Law of Liberty,” *James* i. 25. This Law I wish from the bottom of my Heart all who call themselves Christians were well established in. As for you, my very Dear Friends and beloved in the Lord, who are in this Perfect Law of Liberty, remember, “ye have been called unto Liberty; only use not Liberty for an Occasion to the Flesh, but by Love serve one another—For so is the Will of God, that with well-doing ye may put to Silence the Ignorance of Foolish Men: As Free, and not using your Liberty for a Cloak of Maliciousness, but as the Servants of God,” *Gal.* v. 13. *1 Pet.* ii. 15, 16.

But if Believers are delivered from the Law, what Rule have they to walk by? “Christ hath once suffered, leaving us an Example, that ye should follow his Steps: Who did no Sin, neither was Guile found in his Mouth: Who when he was reviled, reviled not again; when he suffered, he threatned not; but committed himself unto him that judgeth righteously—Consider him that endured such Contradiction of Sinners against himself, lest ye be wearied and faint in your Minds—He went about doing Good. Our Saviour does not send us unto *Moses* to be taught; but (says he) “Learn of ME, for I am Meek and Lowly in Heart”—

Never

Never therefore think of learning any thing of *Moses*; but think of *Christ*, learn of him, follow his Example; and you will never do amiss. *Christ* is our Rule, and where can you find a better? “As many as walk according to this Rule, Peace be on them, and Mercy, and upon the *Israel* of God——He that saith he abideth in him, ought himself also to walk as he walked.” *1 Pet.* ii. 21, 22, 23. *Heb.* xii. 3. *Acts* x. 38. *Matth.* xi. 29. *Gal.* vi. 16. *1 John* ii. 6.

Thus, my beloved Brethren, I have endeavour'd to set this Truth before you in the Plainest Manner. I have laboured to remove those Prejudices and Hindrances that lay in the Way. And what Objections yet remain upon your Minds, I pray the Lord *Jesus* to take away; and I doubt not but he will. I only speak for the Good of your Precious and Immortal Souls. “We then as Workers together with him, beseech you also, that ye receive not the Grace of God in vain.” My Heart's Desire and Prayer to God for all of you is, that ye may be “delivered from the Bondage of Corruption, into the Glorious Liberty of the Children of God.” Then the Service of our Saviour will be Perfect Freedom to your Souls. “*Jerusalem* which is above, is Free, which is the Mother of us all——We, Brethren, as *Isaac* was, are the Children of Promise. But as then he that was born after the *Flesh* persecuted him that was born after the *Spirit*, even so it is now ---So then, Brethren, we are not Children of the Bond Woman, but of the Free,” *Gal.* iv. 26.

N O T E S
ON THE
S E R M O N,
O N T H E L A W.

Page 292. *Those who have once tasted the Grace of Christ do again gende. to Bondage.*---If this was not the case, what need would there be of those cautions and exhortations which are given, particularly by St. Paul, to stand fast in the liberty wherewith Christ has made us free? St. Paul found a law in his members bringing him into captivity, i. e. into bondage; in this lies the mystery of iniquity, which yet works, more or less, in the hearts of God's children, and will work; for as long as we are in this world, we shall find a proneness to go back to the Law, and we shall find what the Scriptures call the lust, or wisdom of the flesh, by which we desire to be something, to have something, and to do something; instead of being nothing in ourselves, and having nothing but what we receive out of Christ's fullness. There is nothing so much to be guarded against as a legal spirit. Depend upon it, legal principles will ever produce licentious practice. How earnest is St. Paul on this one point? Ye suffer, says he, if a Man bring you into bondage; and again, he says, do any suffer and I burn not? How zealously affected was this Apostle for the glory of God, and the comfort and happiness of the Church and Children of God!

Page 308. *After that Faith is come we are no longer under a Schoolmaster.*---What words can be plainer ! Strange infatuation ! That Men should be so enslaved by the traditions of Men, and the cunning craftiness of those who lie in wait to deceive, as to submit to the authority of Men rather than to the authority of God ; and pay more respect to the words which Man's wisdom teacheth, than to the words of an inspired Apostle ! What clearer proof can be given that the Law is not for Believers, than may be found in St. Paul's Epistles ? You are certainly fighting against your mercies, when you cast the word of God behind your backs, looking for doctrines to the commandments of Men.

Page 310. *We become dead to the Law, and the Law is dead to us.*---If it be so, (and the Apostle Paul positively declares that we---meaning himself and all Believers---are dead to the Law, and the Law is dead to us) then what communion, connection, or communication can there be between a Believer and the Law ? That being dead by which he was once held.

Page 314. *To talk of being under the Law and breaking it, and yet escaping the curse of it, is the greatest inconsistency that can be.*---It is commonly said that the Law has power to command the Believer, but no power to condemn him. What is this, but a Law without a sanction ? The sanction of the moral Law of Ten Commandments is the curse : but, the sanction of the Law which proceeds from Zion, is the blessing ; for there the Lord promised his blessing and life for evermore.

Page 314. *But will not this Doctrine lead People into Sin and licentiousness?*---No ; but the reverse : It is impossible to live to God till we are dead to the Law. Many are delivered from the Law in their experience, who are nevertheless entangled with it, in their judgments. I would ask such, how do you find your corruptions subdued, is it by looking to the Law, or by looking to Jesus who hath fulfilled it ? When do you find your hearts warmed with the love of God ? When do you find sin most exceedingly sinful ? When do you feel the deepest resignation to your heavenly Father's will ? When are you delivered from the fear of death ? When do you feel a longing desire to depart and be with Christ ? Is it when you are looking to Law ? Or, is it

when you are looking to that friend for eternity who died to redeem you from the Law ?

Page 316. *If Believers are delivered from the Law what rule have they to walk by?*---I will answer, “*The WILL of God as revealed in the GOSPEL.*” I mean that good will by which he commended his love to us when Sinners. The Law saith, the Soul that sinneth it shall die ; to tell a Sinner to walk by this rule, is the same as to knock a Man down and tell him to stand. If we cannot stand upon this ground how can we walk upon it ? There is text upon text to prove that the example of Christ is the Believer’s rule, but not one single text, from Genesis to Revelations, to prove that the Moral Law is the Believer’s only rule of conduct.

The following Hymns are Mr. *Hammond's* own Composing, and are extremely suitable to the Subjects treated of in the preceding part of the Book.

JER. xvii. 9.

*The Heart is deceitful above all things, and desperately wicked,
who can know it?*

I.

HOW full is my Heart of Sin!
Oh! where shall my Tongue begin!
How shall I relate my Case,
All my Sin and Wretchedness?
What Contraries in me rise!
If I speak I tell all Lies:
Nothing do I see or feel
But a Heart as hard as Steel.

II.

I next Moment freely own
I am senseless as a Stone;
I do neither see nor feel
Love of Heav'n or fear of Hell.
Oh my cursed Unbelief!
Yet how little is my Grief!
Why should I of Sin complain,
When I feel no inward Pain?

III. Oh

III.

Oh this wretched Heart of mine !
 How perversely does it twine !
 How I wander in a Maze !
 When I strive to trace its Ways !
 Into me new Light infill,
 Unto me myself reveal,
 Shew me, LORD, this Mystery,
 Give me Grace myself to see.

IV.

Surely none but GOD alone
 Can discover and make known
 All the windings of my Heart,
 Wherewith I from GOD depart.
 What innumerable Hosts
 Of repugnant Evil Lusts
 In my Heart at once arise,
 Just like Hell before my Eyes !

V.

How the Brute and Devils strive
 Which shall most profusely live !
 Sin pollutes my Heart all o'er,
 Pride increases more and more.
 I deserve the hottest Hell ;
 This I say, but do I feel ?
 JESU, touch me to the Quick,
 Let me feel as well as speak.

VI.

How I dread myself to see !
 Oh ! the Weight's too great for me :
 Yet I dare not rest within,
 While Corruption is unseen.
 Inconsistencies agree,
 Contradictions meet in me ;
 Something, Nothing, Darknes, Light,
 Faith and Fear in me unite.

VII.

LORD, I cannot come to Thee ;
 Oh ! do Thou stoop down to me :
 Filthy Creature as I am,
 Love me freely, slaughter'd Lamb.
 LORD, convert this Heart of mine,
 Make me Holy and Divine :
 All anew in me create,
 Fix me in a Perfect State.

Justification by Faith.

From JOHN iii. 16. v. 24. vi. 29. ROM. iii.
 20, 28. v. 1. ix. 33.

I.

BEHOLD the Love of GOD
 To *Adam's* fallen Race !
 His Son he graciously bestow'd,
 To suffer in our Place :
 His only Son he gave,
 That Sinners who believe
 Might Pardon and Redemption have,
 And in his Kingdom live.

II.

Enlarge your Hearts, and praise
 Your Saviour and your LORD ;
 Admire the Riches of his Grace,
 And lean upon his Word :
 The Soul that comes to me,
 By 'True and Living Faith,
 Is from all Condemnation free,
 And Life Eternal hath.

III. This

III.

This is the Work of GOD,
 His SPIRIT'S Work alone,
 To give us Faith in JESU'S Blood,
 And draw us to the Son.
 The Soul on God relies,
 Thro' JESUS reconcil'd,
 And GOD, the Father, justifies
 His Poor Rebellious Child.

IV.

Not one of *Adam's* Race,
 However just and good,
 Shall by his Works of Righteousness
 Be justified with GOD;
 The Works which we have done
 Are all, alas! Unclean;
 But we are sav'd by Faith alone;
 And freely cleans'd from Sin.

V.

The further Men go on
 In Legal Righteousness;
 The more they see themselves Undone
 Unless redeem'd by Grace.
 The Law denounces wrath;
 Its Terrors never cease
 Till we are justified by Faith,
 And have Eternal Peace.

VI.

The LORD sent down his Son,
 To call and save his Flock;
 The *Jews* fell on this stumbling Stone,
 And split upon this Rock.
 The *Pharisees* of old,
 And Moral Sinners now
 Are too Self-righteous and too Bold
 To JESU'S Grace to bow.

VII.

But Sinners full of Grief,
 Deserving to be damn'd,
 Look up to JESUS for Relief,
 And shall not be ashamed:
 Their inmost Souls rely,
 They with the Heart believe
 Their Spirits, Souls and Bodies fly
 To him who bids them LIVE.

VIII.

To Life and Peace restor'd,
 Their Tongues o'erflow with Praise;
 Great is the Glory of the LORD—
 They sing in all his Ways:
 Then all their Powers awake;
 Their warm Affections rise,
 Like Eagles they mount up, and take
 Possession of the Skies.

CHRIST'S Righteousness Imputed.

ISA. xlv. 12, 13. xlv. 24. PSAL. xxiv. 5.
 xxi. 16. xl. 9, 10. ROM. iii. 21. iv. 3, 23, 24.
 v. 19. x. 3, 4. I COR. i. 30. PHIL. iii. 8, 9.
 2 COR. v. 21. HEB. vii. 22.

I.

ISA. xlv. 12, 13.

SINNERS, hearken unto me,
 And let my Words take Place.
 What tho' you stout-hearted be,
 And far from Righteousness?
 I my Righteousness bring near,
 And my Salvation shall not stay;
 I in *Zion* will appear,
 And save without Delay.

II.

ISA. xlv. 24.

I am GOD of all below,
 And all above possess;
 Ev'ry Knee to ME shall bow,
 And ev'ry Tongue confess.
 Surely, shall the Sinner say,
 CHRIST is my Strength and Righteousness;
 Gladly I his Voice obey,
 And glory in his Grace.

III.

PSAL. xxiv. 5.

Happy he whoe'er believes
 The Embassy of Peace,
 Who at JESU'S Hand receives
 The Gift of Righteousness;
 GOD is his Salvation's GOD,
 The LORD is his Almighty Shield;
 He with Grace shall be endow'd,
 And then with Glory fill'd.

IV.

PSAL. lxxi. 16.

JESU, I desire to go,
 Depending on thy Grace;
 Nothing I desire to know
 Beside thy Righteousness:
 Let me mention it alone,
 And in my Heart feel what I speak;
 All Self-Righteousness tread down,
 And ev'ry Idol break.

V.

PSAL. xl. 9, 10.

I with boldness will reveal
 Thy Miracles of Grace,
 In the Congregation tell
 Of thy Pure Righteousness:

How can I my Lips refrain ?
 Thy Righteousness I must impart ;
 LORD, shall I for fear of Man
 Conceal it in my Heart ?

VI.

ROM. iii 21.

Moses at a Distance saw
 The Righteousness Divine ;
 In the Volume of the Law,
 How clearly doth it shine !
 Holy Men and Prophets Old
 Beheld from far the Bleeding Lamb,
 Of his Righteousness foretold,
 And trusted in the same.

VII.

ROM. iv. 23, 24.

Abraham the LORD obey'd,
 Believing in his Grace,
 And was eminently made
 An Heir of Righteousness.
 Was it written for his Sake ?
 Or doth it not belong to us,
 Who of Righteousness partake,
 By Faith in JESU'S Cross ?

VIII.

ROM. v. 19.

Did the Sin of *Adam* slay,
 And Ruin all his Race ?
 JESUS takes our Sins away,
 By suff'ring in our Place ;
 He perform'd what GOD requir'd,
 And answer'd all the Law's demands :
 In his Righteousness attir'd,
 The True Believer stands.

IX.

ROM. x. 3, 4.

How perversely did the *Jews*
 His Righteousness discard!
 Shall we then his Love abuse,
 And slight his great Reward?
 Of the Law he is the End,
 And after we have done our best,
 On his Grace we must depend,
 And in his Merits rest.

X.

I COR. i. 30.

What a Fulness in him dwells,
 Of Mercy, Truth and Grace!
 In the LORD, the Sinner feels
 Eternal Righteousness.
 He enlightens Blinded Eyes,
 With Heav'nly Wisdom from above
 Filthy Souls he Sanctifies,
 And perfects them in Love.

XI.

PHIL. iii. 8, 9.

What Self-righteous Moralist
 Can glory like *St. Paul*?
 Yet lo! he to share in CHRIST
 Freely renounces all:
 In himself he no more trusts,
 His Soul in JESUS CHRIST is found
 In whose Righteousness he boasts,
 And is with Honour crown'd.

XII.

2 COR. v. 21.

What a Mystery of Love
 In GOD's Designs appears!
 JESUS coming from Above
 Our Sin and Torment bears:

GOD imputes our Sins to him ;
 Imputes to us his Righteousness ;
 Guilty he doth him esteem,
 And Guiltless us confess.

XII.

HEB. vii. 22.

JESUS is our Surety too,
 And thus his Love reveals ;
 What we were oblig'd to do,
 He in our stead fulfils :
 He for Sinners liv'd and died ;
 His Life, his Death is all our own :
 We shall soon be glorified,
 And with our LORD sit down.

Settled in CHRIST,

From 1 Pet. v. 10.

I.

THREE happy they whose Souls are built
 On that Foundation which is sure ;
 They are discharg'd from all their Guilt,
 And stand eternally secure.

II.

Their Doubts and Fears are fled away,
 They live in constant Joy and Light,
 They walk with GOD throughout the Day,
 And sleep at Peace with him by Night.

III.

Corruption reigns in them no more ;
 They have no Place, nor Love for Sin,
 Absolv'd its Guilt, subdu'd its Pow'r,
 And JESU'S Kingdom is within.

C c

IV. How

IV.

How do they feel Seraphic Love
 Exciting in them Heav'nly Fires !
 To GOD their flaming Spirits move
 In never-ceasing strong Desires.

V.

The World in vain displays its Charms,
 And spreads its Glories all abroad ;
 Their Souls are safe in JESU's Arms,
 They live, they move, they breathe in GOD.

VI.

Philosophy and vain Deceit
 Cannot their stable Souls beguile ;
 In CHRIST their Head they stand complete,
 And perfect in their Father's Will.

VII.

Satan may all his Hosts unite,
 And strive to vex their Peaceful State :
 Not Men, nor Fiends, nor Depth, nor Height
 Shall them from JESUS separate.

VIII.

Death may put on his Terrors now,
 And come with all his Ghastly Train ;
 They scorn to dread so mean a Foe,
 To live is CHRIST, to die is Gain.

IX.

The Rocks and Mountains may decay,
 The Everlasting Hills remove ;
 Yea, Heav'n and Earth may pass away,
 Yet GOD can never change his Love.

GAL. ii. 19. iii. 24, 25.

I through the Law am dead to the Law——The Law was our Schoolmaster to bring us unto CHRIST, that we might be justified by Faith. But after that Faith is come, we are no longer under a Schoolmaster.

I.

THE Law is Holy, Just and Good ;
A Transcript of the Will of GOD :
But I am Carnal, sold to Sin,*
Yet still the Law can't make me Clean.

II.

As Masters whip their Boys at School,
So the Law whips the Legal Soul ;
This Pedagogue † implacable,
Commands, “ Do this, or go to Hell.”

III.

But what the Law could not attain,
GOD sent his Son like *Sinful Man* ;
And he for Sin condemn'd all Sin,
And Perfect Righteousness brought in.

IV.

The Law, the Devil, Sin and Death
Give way unto *the Law of Faith*.§
No other Law do I now see
Besides *the Law of Liberty*.||

* Rom. vii. 12, 14.

† That is, Schoolmaster ; for so the Law is called, Gal. iii. 24. And this exactly answers to the Greek Word which the Apostle there uses.

‡ Rom. viii. 3.

§ Rom. iii. 7.

|| James i. 5.

V.

The Law of Works no more takes Place,
 For I am in the Law of Grace :
 I joy in CHRIST, I stand by Faith ;
 And I will be thy Death, O Death.

VI.

With JESUS I am crucified,
 And in his Death the Law hath died:
 From Condemnation I am Free ;
 The Law, the Law is Dead to me.

VII.

Since I am wash'd in JESU'S Blood,
 I am *not without Law to GOD* :
 I'm in a Law* to GOD'S dear SON,
 CHRIST IS MY LAW, and CHRIST ALONE.

VIII.

And Peace shall be on ev'ry Soul
 That walks *according to this Rule* ;†
 Peace on the *Israel of GOD*,
 Who live by Faith in JESU'S Blood.

EPH. v. 15.

*See then that ye walk circumspectly, not as Fools, but as
 Wise.*

I.

JESUS is a Holy Child ;
 Keep your Garments Undefil'd,
 Otherwise in vain you claim
 A Relation to the Lamb.

* So the Greek Word properly signifies, 1 Cor. ix. 21.

† Gal. vi. 16.

II.

How do Ministers delight
To behold their Flock in White,
Following the Will of GOD,
In the Way which JESUS trod ?

III.

Would you credit JESU'S Cause ?
Walk uprightly in his Laws :
Would you Souls to JESUS win,
Let your Lives be Free from Sin.

IV.

When Professors Christ forsake,
What Advantage Sinners take !
Satan's Troops more daring grow,
" There, there, we would have it so."

V.

Did the *Jews* our LORD deride ?
Did the *Romans* pierce his Side ?
Do not Wolves adorn'd like Sheep
Give his Soul a Wound more deep,

VI.

When the Saints their Saviour leave,
How do they his Spirit grieve !
He withdraws his Vital Pow'r
Warning them to sin no more.

VII.

When a Soul from JESUS flies,
Oh ! what Doubts and Fears arise !
" All my Cries and Tears are vain,
" Christ will not return again."

VIII.

Do not ye Backsliders know
What it is from Christ to go ?
Can Ten Thousand Worlds repair
All the Horrors of Despair ?

IX. Let

IX.

Let your Walk be Honeft then,
 Blamelefs in the Eyes of Men;
 Have you here more brightly fhone?
 You fhall wear the brighter Crown.

2 TIM. iii. 5.

*Having a Form of Godlinefs, but denying the Power thereof:
 from fuch turn away.*

GAL. vi. 15.

*For in Jefus Chrift neither Circumcifion availeth any Thing,
 nor Uncircumcifion, but a new Creature.*

I.

THE Moral Duties we have done,
 Our Acts of Faith and Works of Love,
 Will never draw one Bleffing down,
 Nor lift our Souls to Joys above.

II.

Can Notions fwimming in the Brain,
 And never finking to the Heart
 A Pardon for one Sin obtain,
 Or Life Divine to us impart?

III.

Can Ceremonial Rites or Forms,
 Or Prayers, or Fasts, or Alms, or Tears
 Atone for us Rebellious Worms,
 Or plead our Caufe when Chrift appears?

IV:

Can Rules and Orders form'd by Man
 Quiet our Souls, or make our Peace?
 All thefe are Carnal, dead and vain,
 To give a wounded Confcience Eafe.

V.

And tho' with Christians we discourse,
 And often in their Tents are seen,
 This makes our Case so much the worse,
 Because we feel no Christ within.

VI.

LORD, work an Inward Change in me,
 Else Outward Worship all is vain :
 Convert my Nature unto Thee,
 And let my Soul be born again.

VII.

Create my Heart so Pure and Clean,
 That I like Thee in Love may shine,
 Fill'd with a Sense of GOD within,
 Possess'd of Holiness divine.

VIII.

Be Thou a Sea of Blifs to me,
 Withdraw my Heart from Things below,
 My Springs of Life are all in Thee,
 The Source from whom all Comforts flow.

GAL. iii. 10, 11.

For as many as are of the Works of the Law, are under the Curse : for it is written, Cursed is every one that continueth not in all Things which are written in the Book of the Law to do them. But that no Man is justified by the Law in the Sight of GOD, it is evident : for, the Just shall live by Faith.

I.

THUS faith our Good and Gracious GOD,
 The Just by Faith shall live,
 They feel the Pow'r of JESU's Blood,
 And Life and Peace receive.

H. Believe

II.

Believe that JESUS for you died;
 Your Sins are all forgiv'n:
 Believe, and you are justified,
 And soon will be in Heav'n.

III.

How dreadful is the Case of those
 Who on the Law depend?
 They to themselves and CHRIST are Foes,
 And Hell will be their End.

IV.

In vain we hope for Righteousness,
 From Works or Pow'rs within;
 For all we are is Filthiness,
 And all we do is Sin.

V.

JESU, we lean upon thy Grace,
 To bring us near to GOD;
 Oh! cloath us with thy Righteousness,
 And cleanse us by thy Blood.

VI.

While we continue here below,
 Thy Praise shall fill our Tongue;
 And when to upper Worlds we go,
 Thy Love shall tune our Song.







